





Here it is so that euery humayn Creature by the
suffraunce of our lord god is born & ordeigned to
be subgette and thral vnto the stormes of fortune
And so in diuerse & many sondry Wyse man is perplex-
id With Worldly aduersities. Of the Whiche I Antome
Wydeuille Erle Ryperes lord Scales &c haue largely &
in many different maners haue had my parte And of hem
releued by thynsynye grace & goodnes of our sayd lord
thurgh the meane of the Mediatrix of Mercy. Whiche ge-
euidently to me knowen & vnderstonde hath compelled me
to sette a parte alle ingratitude. And droof me by reason &
conscience as fer as my Weaknes wold suffyse to geue
therfore synguler lounyes & thankes. And eorted me to
dispose my recouerd lyf to his seruyce in folowig his lawes
and comandemets. And in satisfaccō & recōpence of myn
Inquytees & faultes before don to selic & execute y Werkes
that myght be most acceptable to hym. And as fer as myn
feapnes wold suffre me I rested in that Wyll & purpose
Durynge that season I vnderstode the Jubylee & pardon to
be at the holy Appostle Seynt James in Spayne Whiche
Was the yere of grace a thousand. CCC. lxxiiij. Thene
I determyaed me to take that voyage & shipped from sou-
thampton in the moneth of Iulij the said yere. And so
sayled from thens til I come in to the Spaynyssh see there
lackynge syght of alle londes the Wynde beyng good and
the Weder fayr. Thene for a recreacō & a passyng of tyme
I had delyte & ared to rede some good historie And amōg
other ther was that season in my cōpanye a worshipful gen-
tylman callid lōwes de Bretayles. Whiche gretly delited

hym in alle vertuose and honest thynges, that sayd to
me, he hath there a booke that he trusted I shuld like it
right wele, and brought it to me, Whiche booke I had
nauer seen before, and is called the saynges or dictis of
the Philosophers. And as I vnderstande it was trans-
lated out of latyn in to frenshe by a worshipful man cal-
lid messire Jehan de Teouille prouost of parys. When
I had reed and looked vpon it as I had tyme and
space I gaaf thereto a very affection. And in especial
by cause of the holsum and swete saynges of the payneme,
Whiche is a glorious fayr myrrour to alle good cristen
people to beholde and vnderstande.ouer that a grete com-
forte to euery wel disposed saule. It speketh also vniuer-
sally to the pample, weel and doctrine of alle kynges
prynces and to people of euery estate. It laudes vertu
and science. It blames vices and ignorance. And al-
be it I coude not at that season ner in al that pilgryma-
ge tyme haue leyzer to ouerse it wele at my pleasure. What
for the disposicions that belongeth to a taker of a Jubilee
and pardon. And also for the grete acquayntaunce that
I founde there of worshipful folkes. With whom it was sit-
tyng I shold kepe good and honest companye. yet ne-
uertheles it rested styl in the desyrous fauour of my myn-
de, intending vtterly to take therewith greeter acquayn-
taunce at som other conuenient tyme. And so remain-
yng in that oppynyon after suche season as it lysted the
kynges grace commaunde me to geue myn attendaunce vpon
my lord the Prince, and that I was in his scrupse. When
I had leyser I looked vpon the sayd booke. And at



the last concluded in my self to traſſlate it in to the englyſſh
tonge, Whiche in my Jugement Was not before. Thynkyng
alſo ful neceſſary to my ſayd lord the vnderſtādyng ther
of. And leſt I coude not at al tymes be ſo wel occupied
or ſholde falle in ydlenes, Whan I myght, now and then
I ſelle in hande With all And drewe both the ſentēce and
the Wordes as nygh as I coude. Neuertheles I haue ſeyn &
herde of other of the ſame bookes Whiche difference and be
of other importaunce. And therefore I drede that ſuche as
ſhold liſte to rede the tranſlacion & haue ſeray intelligence
of any of thoos bookes, epther in latyne or in frenche ſholde
fynde errors in my Werkie, Whiche I Wold not afferme
cauſe of the contrary. But allegge the defaulte to myn
vncomyng, With the dyuerſytes of the bookes, humbly
deſpyng the reformacon therof With myn excuſe, and the
rather ſyn after my wardenes not expert, I in my maner ſolo
Wed my coppe and the ground I had to ſpelie vpon, as
here after enſewis.



Sedechias Was the first Philosophie by Whoom
through the wil and pleaser of oure lord god
Sapience Was vnderstande and labors reser-
ued. Whiche Sedechias saide that euery crea-
ture of good beleue ought to haue in hym sixtene vertues
¶ The first vertue is to drede and knowe god and his
angellys ¶ The seconde vertue is to haue discrecion to dis-
crene the good from the badde and to vse vertu and fle
vices ¶ The thirde vertue is to obeye the kyngees or princes
that god hath ordeygned to reygne vpon hym and that
haue lordship and power vpon the people ¶ The fourthe.
vertue is to worship his fadre & his modre ¶ The fyfthe
vertue is to do Justely and truly to euery creature after
his possibilitie ¶ The sixthe vertue is to distribute his al-
mes to the puer people ¶ The seuente vertue is to kepe
and defende straungers and pilgrymes ¶ The eyghte
vertue is to bynde and determine him self to serue our lord
god ¶ The nynte vertue is to eschewe fornicacion ¶ The
tenthe vertue is to haue patience. ¶ The eleuenth vertue
is to be stedfast and true ¶ The twelfthe vertue is to
be peisable and attemperate and shamfast of synne ¶ The
thirtenthe vertue is to loue Justice ¶ The fourtenthe ver-
tue is to be liberal and not couetous ¶ The fyfteenth ver-
tue is to offre sacrifices to our lord god almyghty for the
benefices and graces that he sheweth hym dayly ¶ The
sixtenthe vertue is to worship god almyghty and to put
hym boole in his protection and defence for resistance of the
infortunites that dayly fallis in thys worlde ¶ The saide
Sedechias saide that right as it apperteineth to the leprop

to be subiect and obbeissant to the Royall mageste of thair
kyng or prynceright so it behoueth thair kyng or pryncer to
entende diligently to the Wele and gouernaunce of hys
people, and rather to Wil the Wele of thair than his owne
propre lucre. for by similitude ryght so is the kyng or the
pryncer With hys people, as the saule With the body. ¶ And
sayde Sedechias, if a kyng or a pryncer enforce hym self
to gadre money or tresor by subtyl exportacion or othir vnder
We meanes he ought to knowen he doth amysse, for suche
tresor may nat by gaddred wpythoute the sequele be to hys
daunger or depopulacion of hys Royaulme or countrey

¶ And sayde Sedechias, if a kyng or a pryncer be ne
gligent and sloughful and take no hede to serche and
enquere the disposicion and workis of hys ennemyes, then
tent wyl and dedis of hys subgettyes he shal not be long
in surete in his royaulme. ¶ And sayde Sedechias the peo
ple is fortunat and happy that haue a goode and a virtu
ous kyng or pryncer discrete and wysse in sciences. And
myghty as the people infortunat whan any of thys thynge
lak in thair kyng or pryncer. ¶ And sayde Sedechias
if a kyng or a pryncer for slouth leue to do any of the lytil
thynge that hym ought, and is ordygned he shulde
execute lightly after he leueth greter vndon and soo conse
quently he may lese alle, ryght as a litil sickenesse or hurt
wpythoute it be sone and wele remedied, may cause the dis
truction of alle the hole body. ¶ And sayde Sedechias
if a kyng or a pryncer beleue the fayre wordes and flate
ryngis of hys ennemyes haupnyng noo respect to thair wer
his it is meruaylle but the sayde kyng or pryncer thereby



soeprnly take harme ¶ And sayd Sedechias. It appar
teygneeth to a kynge or a pryncce to enfourme hys sone in
vertue and science and holbe he shal gouerne hys lande
astir hym holbe he shulde be right wis to hys people + holbe
he shoulde loue and haunte hys knyghtes not sufferynge
them to vse to mychel huntynge nor other Jaelnesses but
instructe hem to haue goode eloquence and to escheue alle
damitees ¶ And sayd Sedechias It apparteygneeth to
a kynge or to a pryncce. if he wol haue any nygh seruant
first to knowe hys gudyng and condicioue and so the
he gouerneth hym self in hys house and amougis hys
fellawes. and if he vnderstande hym of goode condicion
and gouernaunce haupng pacience in hys Duersite reter
ne and take hym than hardely. And ellis to be ware
of hym ¶ And sayd Sedechias if thou haue a very
true frende that loueth the wele thou ought to take hym mo
re in thy loue and fauour. than any of thy kernesmen de
syrng thy deth for to haue the successions of thy goodis
¶ And sayd Sedechias commonly every resemblance
despyeth other ¶ And sayd Sedechias he that wol not
be chastysed by sayre and swete wordes. ought to be correc
ted by sharp and harde correction ¶ And sayd Sedechias
as the grettest riches is satisfacciō of the herte ¶ And said
he is not riche to whom riches lastet h not. ne whan they
may be lightly taken a waye. But the best riches is that
thing that dureth perpetuelly ¶ And sayd Sedechias the
obeissauce don by loue is more ferme than that that is don
by myght or drede ¶ And sayd that experyence is a goode
chastisement ¶ And sayd the lokyng vpon the ende of

the Worke / yf it be good & yeueth hope to the benyngnyng
¶ And saide / that goode renōmee and fame is right prof-
fitable in this Worlde / the dedes therof auaieth in the other
Worlde ¶ And saide / it is better a man to holde his peas
than to speke myche to any ignorant man, and to be a lone
than to be acompnyed With euill people ¶ And saide Whan
a kynge or a prince is euill tacked and vicious, better is
to thaim that haue noo knowlege of him than to thos that
be grettest maisters in his house ¶ And saide / better is a
Woman to be lateyn than to be an euill disposid or a
Wilkyed childe ¶ And saide / the compaignie of a poure Wises
man is better than of a riche ignorant that Weneth to be
Wise by subtiltee ¶ And saide / he that offendeth god his
creator & by gretteer reason he faileth to othyr ¶ And saide
bilsue not in him that seith he leueth and knoweth trowth
and doth the contrary ¶ And saide / the ignerante men
wol not absteyne thym from thyr sensualitees but loue thyr
lif for thair pleasur / what defence so euer be made vnto
thym, right as children onforce thym self to ete swete thyn-
ges, and the rather that thyr be charged the contrarie / but
it is othyr Wiese With Wisesmen for thyr loue thyr liues but
onely to do goode deddis, and to leue Idelnesse & the delecta-
cons of this Worlde ¶ And saide / howe may be copared the
Werkes of thym that entende the pfection of the goode thyn-
ges perpetuel, to thaim that wol but thyr delices trasptory
¶ And saide that the Wiese men bere thyr greues & sorowes
as they were swete vnto thym / knowing thyr trouble paciētly
taken / the ende therof shal be to thyr merite ¶ And saide that
it is profitable & goode to do wel to thym that haue deserued it

And that it is euill doon to do Wele to thaim that haue
 nat deserued it / for all is lost that is geuen vnto them /
 right as the reyne falleth vpon the gual. ¶ And said he is
 happy that vsith his dayes in doyng couenable thinges / and
 takith in this Worlde but that / that is necessarie vnto him
 and may not forbere. Appling him self to do good & dis
 c to leue the badde. ¶ And said a man ought nat to be de
 med by his Wordes / but by his Workis / for comonly Wordes
 ben wyne / but by the dedes is knowen the harme or the prouf /
 fit of euery thing. ¶ And said Whan that almes is distri
 bute to puer indiget peple / it proffitteth as a good mediane
 couenably geuen to them that be seke / but the almes geuen
 to the not indiget is a medicine geue without cause. ¶ And
 said he is happy that Withdraueth his ere & his eye from
 alle vyle thinges. ¶ And said the most couenable dispo
 ce that eny man may make in hys lyf / is hit that is sette
 in the seruice of god / & in good Workis. And the second is
 that is sped in necessarie thiges that may nat be forborne
 as mete drinke clothynge / & for remedies agensf sikenesse /
 the worst of all is that is dispende in syn & auil Workis.

Hermes Was borne in egypte . and is as mykyl
 to say ther as mercuri / & in ebreu as Enok / Whiche
 Was sone to Jareth the sone of Matusale / the sone
 of Malaleel / the sone of Caynan / the sone of Enoes sone
 of Seth sone to Adam. And to fore the grette floode / called
 Moes floode After that Was there another litil floode / Whiche
 doobned / but the contree of Egipte onely afore the Whiche
 the saide Hermes departeth thens . and went through alle
 landes tyl he Was four score yere olde and .ij. And With

him hadde lxxij. personnes of diuers tonges Whiche alWey
stred and exhorted the people to obeye our lord. & edified
Cbm. toWnes Whiche he ful filled With sciences. And Was
the first that fonde the science of scoles. & establisshd to the
people of euery clymat lawes couenable and apparteig
nyng to thair opimons. to the Whiche hermes the kynge in
thoo dayes gaf grete audience and obeyssaunce in all thair
landes and so did the inhabitants of the Isles of the see he
constreyned them to kepe the lawe of god in sayng trouth to
dispyse the Worlde to kepe Justice. to Wynt the saluacion in
the other Worlde. he commaunded orisons & prayers to be saide
and to faste euery Wyke oon day. to destrope the ennemyes
of the lawe to geue almes to the puer goddis people. that is
to say. to the feble and Impotent. he commaunded that porke
fleshe and camelys shold be eten. and suche semblable me
tes. and commaunded them expressely. that they shulde kepe
them fro paryury. he stablisshd many festis at certayn seas
sons. and ordeigned also diuers persones to offre sacrifices
at the rising of the sonne. and som other at the first newe
moone. and at the coniunction of the planettes. & also Whan
the planettes entre in to their houses. and Whan they ascended
and Whan they descended. The sacrifices Were of many
thinges. that is to say of wses. of flours of greynes of
Whte. of barley. of frutes. of grapes. of licours. of
Wyne. And the same hermes saide. that it Was noo
Recompense sufficient. to thanke god onely for the good
he hath sent vs ¶ And saide. O thou man yf thou dre
dest god Wele. thou shuldest neuer falle in to the pannes
that bringeth man to harme ¶ And saide. make not

your clamours to godd as Ignorantes ful of corrupt Wil
fulnesse, and he not molestant vnto oure lord godd, nor
trespassours to hys lawe. And Wyl noon of you do to your
felow, other wyse than ye wolde he don to, but he concordant
and loue to godd. Use fastyngis and orisons in pure
and clene Willes, constreynye you to do good dedes humbly
and withoute pryde in suche manere as of your Werkes
may growe good fruytes, and kepe you oute of the com
panyes of theues of fornicatours, and of theos that Use
euil Werkes. ¶ And sayd kepe you that ye be not periu
red, and let trouthe be alwey in your mouth, and swere
not but ye and nay, enforce you not to cause them
swere that ye knowe Wil lye, lest ye be parteners to there
peruery, put your trust in godd that knoweth alle secretes
and he shal Iuge you in equite, at the grete day of Iuge
ment When he shal geue remuneration to the good for there
goodnesse and punyssh the euil for there Wykkydenesse.
And sayd, ye be certain that the redemptour our lord, is
the gretest sapience, and the gretest dilectacion that one
ought to haue, of Whom alle goodnesse cometh, & by Whom
alle the patis of Witte & vnderstādyng ben opened. And
godd that hath loued his seruātis hath geuen them discreci
on & hath establisshed prophetes & prophesiers, & ministres
fulfilled With the holy goost by the Which he hath many
festely shewed vnto them the secretis of the lawe & the trouthe
of the sapience to entente that they shuld eschue al errours
& applye them to all good dedes. ¶ And said Use sapience
& folowe the lawes, be merciful, and garnyshe you With
goode doctrines thynk & loke wel vpon your Werkes Without

hasting you to myght & in especial Whan ye shal pumssh
misdoers and yf ye vse any manere of thinge likely to spye
be not shamefaste to Withdraue you therto, and to take
penaunce for the same, for to geue other exemple, for yf it be
not pumsshed in this Worlde it shalbe at the grete day of
Jugement and suche shalbe tourmented With grete pynes
Whitoute any pyte taken vpon them. ¶ And saide, correcte
you by your self and folowe the wise men lernyng of hem
good vertues, & lette all your desire be, to Wyne goode renou
mee and fame, employe not your tyme and your mynde in
falshe nor in malice. ¶ And seide loke ye sette noo kny
tes to the noysaunce of any body, nor that ye seke thaire
hurtes by cautelles or subtiltees. For suche Workes wol
not be hidde, but at the last they wol appere. ¶ And saide
constreynye you to amere the loue of god and of your feith
vnto sapience, and yf ye do so all your lyf, it shalbe to
you agrete prouffitable Wympnyng, and of that nobel vertue
shal come vnto you greter benefices, than yf ye sholde asse,
ble grete golde and siluer or other tresours not durable, for
it shalbe to you a grete riches in the other Worlde that neuer
shall haue ende. ¶ And saide, be al one Withyn and With
oute in that ye shal speke, & beware that your Wordes be not
contrary to the thoughtis of your hert. ¶ And saide humble
and obeye your self to your kynge and your princes, and
Worship the grete ministres vnder them, loue god & trowth
& geue true counsaile to that entent ye may the more hoodly
With your good penaunce be in the Waye of saluaciō. ¶ And
saide, yelde louig vnto your lord as wele in your tribulacion
as in prosperite in youre pouerte as wele as in your riches.

¶ And saide ye shal here heere non other thingis but your
werkis / and therefore be ware that ye Iuge not vniustly
and desire rather to haue purete in doing good dedes / than
richeesse in syn / for richeesse may soon be lost / and good dedis
shal euer abyde ¶ And said be ware of to mylke laughyn
and molyng any persone / all be it / ye perceyue in him any
foule or euil tache / yet rebuke them not dishonestly / but
thynke that god hath made you all of one matere / might
a made you as euil as he / wherefore ye ought to thanke his
goodnesse / that hath shewed you suche grace / and hath kept
you from myschance in the tymes past and present . And
pray him of his mercie be wol so kepe you forth ¶ And said
if it fortune y the enemies of your feith wil dispute with
you / by diuerse & sharp sayngis / answer them in swetenesse
& in humylite prayng god to be of your counsaile / & that he
wil addresse all his creatures to the good feith for their
perpetuel saluacion ¶ And said be silent in counsaile and
be wel ware / what ye speke afor your enemies lest ye resem
ble him that seeketh a rodd to be letyn with all ¶ And saide
ye may not be iuste withoute the drede of our lord god / by
whiche ye atteyne helpe of the holy gost that shal open you the
gates of paradise / wher in your saules shal entre / with thos
y haue deserued euerlastig lyf ¶ And said eschewe the compa
ny of thos that loueth you not of euil peopel of drunken men
& of ignorantis And whan ye thynke any good thought exe
cute it & ye may incontynēt lese ye be let or withdrauen ther
fro by any synestre or ail tēptacion And said haue no enuie
though thou se any prosperite com to an euil man / for his
ende shal not be goode ¶ And saide . make your children

None good in their youth or they falle to malice. and so ye
shal not synne in them ¶ And saide. Worship and pray
to our lord With a cleue wil & adresse al your desires to him
and he shal helpe & enhance you. What part so euer ye go. &
subuerbe your enemyes vnder you ¶ And saide. When ye
wil faste. make first cleue your saules of al filth. that your
fasting may com of pure hert Without any euill cogitations
Whiche god reputeth vile. and as ye ought to abstene your
self from metis. so ought ye to abstene from synne. for it
satisfieth not to spare metes. and do euill & dis ¶ And
saide. in your yonge age visite our lordes houses and lette
al your orisons be in swetenesse & humilite Without pom-
pes or pride. And When ye be mooste mezy in your houses
With your folkes. haue in remembrance our lordes poure in-
digent people. and departe vnto them your almes ¶ And
saide. geue conforte to prisoners. to them that be in sorowe
and trouble. kepe the seke. clothe the naked. geue mete to the
hungery. drinke to the thursty. harke to the pilgrimes make
satisfacion to your creditours. and paciently suffre the In-
iuries that ben don vnto you ¶ And saide. disconfort nat
them that ben in affliction but helpe them With swete and
pleasaunt wordes And if it be suche as affere haue hurte
you benignely for geue it them. satisfying you With the
payne that they suffre ¶ And saide. enforce your self to win-
ne frendis. & than first proue them as ye put to moch truste
in them. lest it be to youre hurt. and that after the wof ye re-
pente you ¶ And saide he that god exalted in this worlde
ought to take no pride nor dayneglorie in hit nor repute
him self greater than com of his felawes for god hath made

liche and pure of oon creaton through Whiche all be egall
¶ And saide beware that in your Ire or Indignacion ther
escape out of your mouth noo feule wordes. for it is dishon
nestie and engendreth hate. it is not conuenient for hym
that wil haue science. to selie it by mede or for money. but
onely by delectacon and by cause it is more precious than
other thinges ¶ And saide that kyng is good and no
ble. that causith in his Royame goode lawes to be kepte &
mainteyned. and the badde to be layde downe ¶ And said
largesse and liberalite is knowen. Whan a man is in neces
site & pouerte. & pacience. Whan oon hath power to Iuge and
be auenged ¶ And saide. he that worshiped the wyse men
loueth Justice. and doth goode & dis. and enforceh hym
to wyse sciencis and goode condicions and therefore he
shal finde that that liketh hym in this world or in the other
¶ And seith. he is unhappy both here and there that hath
wite and wol lerne noo science ne doctrine ¶ And saide
he that wol not teche that that he vnderstodeth in science &
goode condicions. he shal be partenar to the Ignoraunce of
froward folke ¶ And he that denyeth to teche science to him
that it is couenable vnto. he ought to be depriued of his be
nefice in this world. but ther is noone that doth so saue
Ignoraunt folke. Whiche comonly been enuious froward
and il willed ¶ And saide. liberalite and largesse is
better in science than in richesse for the renomme of a wyse
man abideth. and the richesces abideth nat. And a man
ought not to offende nor hate him. that hath trespassed
vnto hym. but ought to do goode against harme for the Wer
kes of the Wisesmen is preued in. in. thinges that is to

seye to make hys enemye his frende / And to make the
rude connyng / And to reforme the euyl disposed vnto
goodnesse ¶ And sayd / He may be callyd good Whan
other saue the better for his goodnesse ¶ And sayd he that
loueth the Wele of his neryghbour as his owne ¶ And sayd
de That grete science prouffyteth litil to a couetous man
But litil science prouffyteth moche to him that Withdra
Weth his courage from couetise ¶ And sayd / That the
lyff may be resembled to the sleynge of an arowe / And
the deeth is like the lyghtinge therof ¶ And sayd / It ys
more weyter and better to haue pytie vpon the foole than
vpon the Worldely Wyseman ¶ And sayd / He that hol
deh hym not satysfied With that that godd had sent him
Deserueth not to haue more ¶ And sayd / A reporter
or a controuer of talys comonly / other he speth to him
that he telleth them / or he is fals to thos that he hath serd
it of ¶ And sayd / derpsion and scornynge putteth away
and wasteth leue as the fiere doth the crowde ¶ And sayd
de The enuyous man is frendly to him that is present / &
in his absence is his enemye / and so sheweth him his fren
de by worde / and enemye by dede ¶ And said / An enuyous
man serueth of noght but to dispraise alle other ¶ And
sayd he is right sure that feleth him self Withouten gilt / &
is in none surete that wol not knowe his owne gilt ¶ And
sayd / Beware othe not vnto couetise for Whan ye hold
it wol not othe vnto you ¶ And sayd / He that reueth
good cōseill to other folkis / begynneth to do prouffyt to
him self / & Was asked of the said hermes What it was that
moost letted & troubleth man / he answered / Ire & enue / after

they axed hym Wherfore the Wiese man stode more atte pates
of the riche man, than the riche man atte pates of the
Wiese man. And he answered, the Wiese man knoweth
the prouffit of the riche, & the riche knoweth not the prouffit
of the seincial Wiese man ¶ And saide he that hath Witte
and discrecion and knoweth it not in dexe resembleth the
tree that beareth noo frute ¶ And saide, he is Wiese that
knoweth Ignorance and he that knowith it not is igno
raunt and he that knoweth not him self, howe sholde he
knowe or deme another ¶ And saide ther he, y, manere of
men the oon seeth and can not finde, the other findeth and
can not profite ¶ And saide sap^rnce is like athinge fal
len in a Watre, Whiche can not be founde, but by them that
wol serche and fette it from the bottom ¶ And saide With
oute chastite a man can not be verry parhighty Wiese, and
Withoute Witte he may not be parhight in science ¶ And
saide discipline is the ornament of Witte, With the Whiche
euery man ought to enriche himself ¶ And saide it is not
honeste to chastise a man afore all folkis, rather a part
¶ And saide Whan a man often excuseth himself his
knowen gult, it causith his errour the more to be remebred
¶ And saide the Ignoraunt persone is but litil, al he it
be he old, and the Wiese is moche, al he it be he yonge
¶ And the Worlde dispraiseth now a days thos that afor
it was wont to worship, and the erthe wasteth and eteth
them that afor it was wont to noryssh and fede ¶ And
saide the fole is knowen by his Wordis, and the Wieseman
by his Werkis ¶ And saide ther he fewe folkis auio^r of a dexe
man, but ther many that wol lye vpon them ¶ And saide

be mery and gladd and It suffyseth to angre the nupous
man. And the Was ased of the sayd hermes. Why he ma
ried him nat. he answered. he that can not swymme in the
see alone shulde he bere another in his necke swymming
¶ And sayd kepe the oute of the company of a Jangler
Which resembleth to a thyng that semeth good a fere and
nygh. It is right noght. ¶ And sayd. He that wolde do
ayll at thyn Instaurce apenst another. Fyght so wil he
at his Instaurce do apenst the. ¶ And sayd. He that wil
preyse the of vertues that ben not in the. and thou reioyce
hit. he may wel allegge the Vices that he seth in the. And
sayd. Ire troubleth reason. and letteth alle good Verbis
and furthereth all ayll. ¶ And sayd. he that laboreth in
that. that may not auayle. leseth therefore that that might
preuffyte. ¶ And sayd. the hurte & the trouble that is don
caused by evil peple letteth the desire and wele of the gode.
¶ And sayd. When thy frende erreth or mystaketh him apenst
the. yet as moche as thou may departe not from his am
tice. but assaye the meanes to redresse him. ¶ And sayd.
Wise kynde and true is he. that wil lightly forgyte the
erour of his frende. ¶ And sayd. It is better chastise
thy self than lette other do. ¶ And sayd. The goodnesse
that cometh of an Ignorant man. Is like the rhye that
growe on adong hill. ¶ And sayd. an ayll felawe is like
a tree kyndled. Wherof the one branche setteth the other a fire.
¶ And sayd. The noblest thyng that god hath made
in this worlde is a man. & the richest thyng to him is reason
by the whiche he kepeth iustice & escheweth synne. And said
the sole wol knowe in him self no vile thyng & the ignorant

Beneth lightly a thinge be other than it is. and the suspec-
tious. man maketh many doubttes of that that he knoweth
¶ And said a Right reuomendable thinge in heuen and in
erth is a true tunge ¶ And said. a king or a prince ought
nat to geue lordshippes nor auctorites. but to goode & mercia-
ble folkes. And therefore they shuld loue them. as the fadre
doth his children ¶ And said it shold suffise a man and
ought to holde him self recompensed when his aduerse partie
required of him pardon And it was asked him What was
a liberal thinge. he saide to geue siluer to vnknowen men
for the loue of the knowen men. and to for geue them that
haue noied him for the loue of them that haue helpe him
¶ And saide the lyf in this worlde is so shorte that ther
ought none conceiue hate nor wil harme to other ¶ And
said establissh a ease thyn Ire. With thy patience. thyn Ig-
norance With thy sapience. thy forgetfulnesse. With thyn
remembraunce ¶ And said it is a goode signe when a childe
is shamefast. for it sheweth he shuld haue wit ¶ And said
it is wel don that thou do goode While thou art in prosperite
for paraucture in aduersite thy power shal last ¶ And said
he puttis him in danger. that abideth in a promise. Where ther
is no force. that wold reuenge the Injuries don ther to. Where
ther is no Juste Iuge. Where ther is no Wyse leche. Where
ther is non honest market. and Where there is no ren-
nyng water ¶ And said it apparteigneth to euery man
With all his power to seeke science. and ther With to fortif-
ie him hauing a good eye vpon his enemyes. and
leware he be not reysed to highe in pride by lordship or other
richesse. his Wil his wordes and his dedes alway to be

egall, and so shal god loue him & his succession ¶ And
sayd thez may none escape to be atte grete day of Jugement
and his helpe shal be there by .iij. thinges, Discrecion, chastite,
and goode Werkes, Alle thinges may be leste, Saue
goode dedis, Alle thinges may be chaunged, Saue nature
Alle thynge may be redressid, and reformed, Saue euil
dedis, Alle thinges may be escheued, Saue deth, and the
sentence of oure lord ¶ And sayd, It is no meruaille
though he be goode, that is not couetous, But It Were gre
te meruaylle, If a couetous man Were goode ¶ And sayde
The erroure of a Wylfemen may be resembled to a Crased
shyp, Whiche in drownyng ke self, Drowneeth many othrs
¶ And sayd, truste is in maner of a bondeship, And
mystrust is a libertie ¶ And the sayde Hermes correctynge
kyng hamon gaue him this precept & charge, loke that first
affore all thyngeis ye loue, drede, and obeye, our lord god
And sayde all men that haue dominacion & lordship vpon
the peple ought alwaie of necessity, to haue .iij. thinges in
mynde, First to remembre the peple, that he subg. vnto him
Secundly al be it that they be in his seruitude, yet ought
he to his power to kepe them in fraunchyse and libertie and
nat in thraldom, Thirde, Howe his lordship & power in
this Worlde may not long endure ¶ And sayde, o king ha
mon it behoueth the to kepe thy saule, Fight Wylfely in Wyl
and Word, and thou oughtest not to be slowthfull to the
distraction of the myscreaunce, but to constreyne them to
obeye our lord god, & desire not to haue eny richesse Without
it be rightfully gotten. For thinke truly the peple Wol al
Waie obeye to them that do rightfully and Wel, & that Wol

maynteyne them and? there may noo Wele be in a Forame
Withoute it be habidaunt of people, for the decay of a Foram
is falste of people. And? if they With drawe hem, the prince
is left lorde alone and? therfore remembre Wele thy dedis
and? eftsones thinke on thy saule and put in that garison
all that thou shalt haue nede of in the othre World. And?
yf it happen that thou must goo in the Werre in thyn owne
persone. beWare Wele that thyn ennemys surprise the not
by slowthfull sojournynge. And? When thou goost to
bataile loke that first thou sollicite and? exorte thy people as
courageously as thou can. and? loke that alle thyn habil-
mentis of Werre be redy. and? euery man set in hys Warde
and? appointed? howe they shal fight and? sette oute

¶ And? beWare Wele that thou be not surprised by thyn
ennemys. for lakke of Wache and? good? espial. ther-
fore multiplie thy scowte Wache and? then aspies so that
thou mayst alwaye knowe the guyding? of thyn ennemys
and loke that thou be sure they deceyue the not. And?
When thou shalt commaunde thy folkes to do any thing?
loke secretly Whether they haue obserued? it after there
charge or nat. Whiche shall make them drede the more
to offende the. ¶ And? When thou shalt commaunde any
lettres to thy likerke to be made. signe nor scale them not
til thou haue ouerseen thaim. for many haue ben decey-
ued? therby. ¶ Ware thou be not to familiar With them
that thou knowest not. Vtre not the secretes of thy hert
but to them that thou haste preued?, and? knowest true
vnto the. ¶ Gouverne the so wysely. that thy knygh-
tes. and? thy people may haue pleasur of the. and? gladd

to be in thy company. And desire them to be the rightfull
and of good gouernaunce. Slepe no more than shal suf-
fise onely for the sustentacion of thy body, and the rest of
thy herte, and extremete not nor let thy Werkes be but in
right wysenesse and trowth without dissimulation, and
flouthe nor delay not that thou must nedely execute. Sus-
teyne and loue also thoo that be the grette multipliers, that
is to saye the comones that labour the erth, by tylth and
sowynge seides vpon the same, by the whiche the cōpaumes
and the people be susteyned, the knyghtehode multiplied
and the houses full of riches. Wherefore suche thinges wol
be gretely kept, and cherished. And It shoueth openly
to worship thos that be good, euery man after his discre-
cion condicion and science to that intent, that the people
may so knowe them, and be contēuous to alle thos that
seke sciences, to corage them the more to lerne and entende
to studie, so that the cōpaume or pryncesse may be the bet-
ter for thair conyngees. Respe thy self to punyshe ma-
lefactors, and thos that putteth the in daunger or trou-
ble within thy cōpaume or lordship, make stryke of theire
dees publykely that othex may take example by them, to a-
dresse lete his hande be stryken of To a robber of the hygh
Waye let him be hanged, that the Waye may be the surer
Then the Sedemytes and punyshe the men taken in for-
nicacion after thair estate. And the Women in like wyse
Ware the of the wordes of lvers, and suche punyshe, se the
pryseners ones in a moneth. And Delpure thos that
ought to be delquered, and geue them of thyn almes pu-
nisse incontinent thos that haue deserued. It. Yet not so

hastily but that they may haue leysir of cōtētaunce, and
 that othē let hym be kept til thou knowe the trowth. We
 thet they be goodly or not. Beware also. Use not thyn owne
 counseyle onely. But be awysed by men of Age and
 discrecion. And suche as been experte in many thynges
 And Whan thou shalt finde ony suche Just and rightfull
 be counseyled by hym. And elles reporte the to the moost
 holsome oppinion of all thy counsellours. and godd shal
 helpe the ¶ And sayd. He Is noble that usith good-
 nesse. And It is a grette goodnesse to Use Justyce and
 chastyte. and to geue lyberally or It be awyd ¶ And
 sayd. Whan A kynge or a pryncce can nor Wyll refrayne
 ne hys curll vices & couetise, howe shulde he reprove his s-
 uauntis, and Whan he can not correcte hys propre seruau-
 tis, howe shulde he correcte and gyde alle hys people. and
 specially thos, that ben fere from hym. Therfore It be-
 cometh A kynge or a pryncce fyrst to be lord ouer hym self
 And aftir vpon othē by ordre ¶ And sayd A good
 kynge or a pryncce shulde not be to full of Suspicion for
 It wol make men draue from hym. And also he ought
 not to haue any of that dysposicion in hys house. And in
 especyall, Backbiters, Contraryers or Reporters of tales
 For Whan there Is dysunyon or trouble in A kyngys or
 in a prynces house. Eghtly no good Counsellours or
 seruauitis wolde abyde there

He sayd he that can not refrayne his Ire hath no
 powe ouer his Witte And said a Wyse king or a

prince ought not to make comparisons nor dispute in discrecion With a greter and myghtier than he is ¶ And said When a kynge or a prince hath conquered and ouer come his ennemys he ought to maynteyne them in Justice . in goode custumes and liberalite and pacience . And so may he make of ennemys his frendes ¶ And said yf a king or a prince assembled an outrageous tresour and dispende it not as it apperteyneth he shal lese both it & his Royaulme ¶ And said . the people ar to the kynge as the Wynde to a grete spere . for the more the Wynde is . the stronger is the spere ¶ And said a kynge or a prince ought to knowe thos that Wel and truely haue serued him and establishe thos a bouthe hym self after trowth Witte and conyng and ought to geue and be bounteous vnto thym after thyr merites . And if he geue by wil to noughty folkis that haue not deserued it . it puteth a weye the courage of his goode seruauntis . to serue hym Wel any longer . and so shal he be hastily so full of noughty people that When he wolde he can not be deliuered of thym ¶ And said it is conuenient for a kynge or a prince to lerne and knowe but not all for there is many thynges that a kynge or a priuce ought not to knowe nor vnderstande

Alquinus sayde . that men receyue grete benefices dayly of god our creatour al be it that they be spinners Then they be bound . to thanke hym for hys graces . and to aske hym pardon for thair trespasses ¶ And said many thynges seme right good . that be full badde . and after gretey blamed . And many thynges be dispraysed in the begynnynge . that after ward

ben founde goodde and desired. ¶ And sayde Better it is
 to the to haue grete necessyte than to worlde of him in whom
 thou hast no truste. ¶ And sayde If thou laboure to teche
 a foole the more shal folpe encesse. ¶ And sayde I merueil
 of thos that abstepne them from metis noping to the body
 and maketh none abstynence of synne. ¶ And sayd mul
 tiple silence. for that auoydeth pzelles and vse trouth
 Whiche discipline shal maynteyne the and thy werkis. &
 he that wole wel kepe the feyth ought to lue to his frende
 of his goodde and to be gracious to them that he knoweth
 goodde and no denyer of Justice to his enemye and to
 eschewe alle thingis that toucheth disworship

O Mer Was an anucient Exciher in Grece and of
 the gretest astate there. he Was after moyses. v. c.
 lvi. yere he made many goodde thingis and alle
 the Excihers of grece folowed his discipline. The Whiche
 omer by fortune Was taken and emprisoned and put
 to be sold as a prysonner or a bondeman. And than one
 axed hym. Whens he Was. He sayd of his fadre and of
 his modre. Will thou that I shall kepe the. And he ans
 uerd. Why axest thou me counseyle What thou wolt do With
 thy siluer. ¶ And they axed him. Wherto he Was good
 He sayd. To be deliuered. And so abode long in pryson
 And at the last they lete him go. He Was A man fayre
 formed. and of large stature. and lpyued. ¶ Vin. yere
 And here after folowe his seymges. he is discrete that can
 refrayne his tonge. ¶ And sayd. he that werlieth by gseph
 peueth him self rest and labour to other. ¶ And sayde it is
 asfendely lpyuing to dele withoute fraude & karat. ¶ And

saide accompanye the With good people . and thou shalt be
on of hym . accompanye the With badde . & thou shalt be on of
thoos ¶ And saide he is good and liberal that applyeth him
to good Werkes and chere . and that putteth them in execu-
con or euer ther come any occasion of empeschment ¶ And
saide the hert shyneth in vertue and is sure When it is set
in sapience And fraude & barat is in the fruit of euill though-
tis ¶ And saide the mouth sheweth of te . What the hert
thynketh ¶ And saide the looke sheweth somtyme the dis-
posicion of the hert afore the Wordes been spoken ¶ And
saide it is agreeable surete for a man to purueye by tyme in his
causis ¶ And saide it is merueile of a man that may be
in resemblance to god . and enforceth him self to be like
to the bestes ¶ And saide beware thou do ne take nothing
that thou fearest to be accused of . for if thou do thou shalt be
the accuser of thy selfe ¶ And saide payne thy self to win-
ne good condicions and vertues . for thereby vices & harmes
shal be eschewed ¶ And saide ther was somtyme a Wise
man shapen out of a broken and lost ship in to an Isle
of the see . and so leryng ther alone drewe a figure of geome-
trie . vpon the sandis . Where With he was fonde by certaine
shipmen . that brought hym to the kynge of that ground
telling hym that cas and auenture . And therefore the
kynge sent through alle his prouinces . and charged
them they shulde enforce them self to lerne and haue suche
comyngeis as shulde byde With them after theyr ship were
lost . that is to say . science and good Werkes ¶ And
A man berith With hym . n . vesselles the on be fore and
the other be hynde . In that byfore be the errours and vices

of other folliis. In that behynde he his owne Andz saidz
 to his sone. Beware that thou be not couetous. for if thou
 be couetous. thou shalt be poure ¶ Andz sayde If thou be pa
 ciant thou shalt be preysed. If thou be proude. thou shalt be
 blamed. ¶ Andz sayde. A man is better than all othz bes
 tes of the erthe ¶ Andz sayde. Sapience is as to werke by
 science ¶ Andz sayde knowledge is better than ignoraunce
 ¶ Andz sayde this Worlde is an house of marce and se for
 Wyme thern by thre goode dedis. andz somme lies by thre
 re euyl gouernaunce ¶ Andz sayde by grete diligence for
 men atteyne to thre purpose ¶ Andz sayde. he that hath
 grete myght andz gouernaunce in this Worlde. ought to ha
 ue no grete reioysing. andz he that hath noon. is dyspreised
 ¶ Andz sayde thz is no Wilkedez thing than lyeng.
 thz is no goodnesse in algez

Solon Was of Atkenes andz made many bookeis
 of predicacions. Andz esialysst by the lawes thre
 re Whiche Was a Cyte in thos dayes fulfilled.
 Wyth Wysemen he hadde many lyses techyn folliis to es
 chewe thre propre Willes. ¶ Andz sayde. Whan thou wilt
 doo any thing folowe not thyn owne wil but seke counsey
 le andz therby shalt thou knowe the treuth of the werkes
 ¶ It Was asked him. What Was the mooste difficulte
 in aman ¶ He answered. To knowe hym self. To ke
 pe hym fraunchyse or liberte. To speke in places where he
 ought not. To be angry. With that he may not amende
 e to coueyte that. that he may not haue And said the thm
 gis of this Worlde as establisshed by lawes. e the lawes be

fusteyned by .ij. thingis that is to say by swerde and by
banere ¶ And said to his disciples . Ware that ye be no
mokers for that engendreth battered ¶ And saide the ex:
tious laudes of a man be not thos. that he proueth him self
but thos that ben prouen hym for his goode Werkes. And
it was asked him who was liberaill he saide. he that vsith
liberalite . not couetynge othre mennes goodes ¶ And said
an euil tonge was sharper than a glayue. A riche man as:
ked him what were his goodis. he answered my tresor is
suche that no man may haue yt withoute my wyll and may
not be mysseled for noo thing that I proue of it but
thou maist departe with noon of thyng withoute dysmyua:
cion ¶ And said if thou wilt. the loue of thy frende shal
abide ferme vnto the. he arteise to him and spare hym in
his angre or erreur ¶ And saide. thou oughtest not to proue
a man greter praysing in his p'sence than he is worthy for he
knoweth the trowth And was axed him howe many shold
wyme frendes. he answered in worshipping & seying good of
them in their absence ¶ And said agood saule hath ney:
ther to grete Joye nor to grete sorowe for she reioyseth nat
but when she seeth goode thynges and noon euill. and
hath no sorowe. but when she seeth the euill thingis and
noon goode. And when she loketh on all the world. she seeth
the goode & the euill so entremedled that she shold not sim:
ply reioysse for self nor trouble her self angrely ¶ And
saide a kynge that doth right & Justice shall reigne and
gouerne wel his people. & he that doth Iniustice and vio:
lence seeketh another to reigne for him And said it behoueth
a king or a prince. first to ordre & dresse him self & after to

desse offer / or ellis he shulde be like him that wolde desse
his shadowe afor him self / And yt was askid of hym
Whan Contrees and tolnes be wele gouerned / He
ansuerd and sayd Whan their princes rule them / after the
lawes

Salmon Was a grette deffendour of his nergheours
e hadde certayn frendes / Whiche a king wolde slee
And Whan the sayd salmon vnderstode it he wet
With them in resistance of the sayd king Whiche king as
sembled so grette nombre of knyghtes against him / that he
was discomfit e taken / and was commaunded to be put in
engyne and tormeted / Withoute he wolde accuse them that
wele cosenting to make warre against the king / Whiche Sa
lmon ansuerd that for no payne / he wolde not telle that
thing that shulde noye his frendes / And in a daye being in
the engyne cut his tong With his owne teth / to the intent
that he myght not accuse his felowes and frendes / And
the sayd salmon spued .xlviij. yere / and her after folowed
of his seynge to his disciples / And sayd if ye lese any
thing say not ye haue lost it but saye ye haue restored that
was not poures / And sayde to one of his disciples / mul
tiplie thy frendes and that shal asswage thy care / And
sayde a wyseman ought to be ware / howe he weddeth a wyfe
Woman for every man wil desire to haue her loue / And so
they wol seke their pleasures / to the hurt and displeasur of
her housband / And sayd .Delectacion in riches is a
dangerous vice / And there cam one of his seruantis on
to him on a tyme and tolde him that his sone was dede / e
he asuerd that he knewe wel y he was mortal e not imortal

and a man ought not to drede the deth of the body, but the deth of the saule. Don asked Why he said so considering that he helde thoppinion that a resonable saule myght not dye. he answered Whan a resonable saule is conuerted to the nature of a best Withoute vse of reason al be it that it be sustaunce incorruptible, yet is she reputed for dede, for she leseth the Intellectual lyffe. he founde a yong puer man sitting vpon the see side weeping thaduersities of this Worlde, to Whom he saide. dyspaire the not, for if thou Were With grete riches in the myddel of yendre see in grete danger of thy body and of thy goodie thou woldest wissh right hartily to be here With oonely thy spue saued. Also, and if thou Were prisoner and the keepers woldest selle the, and take from the all that euer thou haddest thou woldest be gladd to haue oonely the deliurance of thy body, the yong man answered that he tolde him trowth. Wel then saide Sabion vnto hym, nowe thynke then that thou hast ben in all this dangers and hast ascaped them, and art nowe at thy free liberte, therefore holde the content With the state that thou nowe standest in. And so the yong man departed greatly recomforded.

V Pocras Was disciple to Esculapius the second Whiche descended of blood Royall. And he Was the first fynder of the art of phisike, Whiche he thewed and taught to his children and comanded it shulde not be lerne to any Straungers but oonely from the fadre to the sone. And so the saide sciēce to rest in them. And comanded that they shulde dwelle in the myddel habitation of grece in. in. Isles. And pocras rested in the Ile of Chau

And in the .ij. other Iles the studie Was lost in his dayes
The opinion of the first . Esculapius . Was that phisike
shuld be vsed onely by experience for it Was neuer founde
but onely therby. and so Was it vsid . M . CCC . yer
after til that another phisicien came called Methio⁹ Whoes
opinion Was that experience Withoute Reason . Was a dan
gerous thing And so they vsed these .ij . opinions . vj
honderd yer. till another phisicien cam called Bramar
dos. Whiche dispraised the experience . sayng that to many
erroures grewe therby and that in occuppyng phisike a man
ought to vse reason onely Not Withstandng he hadde . iij
disciples Whiche helde after him . iij . diuers opinions The
on vsed experience onely. The other reason onely The . iij
subtil craftes and enchanementis. and so these . iij .
Weyes Were vsid . vij . C . yere till that plato cam. Whiche
taught diligently the seynge of his predecessours in his
science and shewed that experience onely Was dangerous
and reason onely coulde not be sufficient & tooke the booke
as wel of subtil craft and enchaütemēt as thos of onely
reason and brent them all but thos that Were of reason
and experience to gyde he retyned and kept hem and
comaunderd that they shuld be vsed and after his deth he
left the craft to . v . of his disciples The first to ordigne
phisike to the body The . ij . to heare and to lette bloode The
iij . to heale Woundes The . iij . to heale seke eyes The . v . to
knytte and heale broken bones And after this came Escu
lapius the . ij . Whiche taught diligently the diuerse opinions
And in especial thos of plato Whiche he vsed and toke
for most true and resonable And he left after hym . three

disciples that is to say, Ypocras and .ij. other Whiche dyed
and so rested that science and craft onely in him, than
rested ypocras alone persight in vertues in his dayes vsing
reason, The Whiche ypocras seepng the craft of physike in
wepe of perdition because alle his felawes were dede, and
that he was left onely in the Isle of thau, Thought that he
wold for the moost prouffyt that the craft therof were shew
wed, and taught not onely to his children and kyn
nesmen, But generally to alle that were apt to lerne it
And dampned in that science dyuers thinges and added
to certayn compylacions in breue wordes, And commaun
ded his .ij. sones that were maysters of sciences that they
shulde shewe It generally, for he sayd It was more coue
nable, It shulde be taught to straungers able and apt to
the lere, than to his owne kynnesmen not disposed to lere
ne, And as he ordeigned was don and so vsid to this
daye, and in his lyff he shewed hit to dyuers straungers
and made hem expert therein, taking promisse of hem to te
che it further, It happed that a kynge of pers called de
four sent vnto the kynge of thyfle of Thau called pylate
prayng him to sende him ypocras, and he wold geue him, a
kyntawes of golde, and than was the lande of grece diuided
in many kyngdoms, of the Whiche somme gaf truage to the
kyng of pers, And so dyd that of Thau, The Whiche la
de ypocras go to the sayd kynge of pers for to haue certayn
pseuilences that were than in his Royaulme, Seying If he
wout not, It myght be to grete a danger to the Isle seeing
the sayd pylate was not of power to resiste the said kynge
of pers, The Whiche ypocras ansuerd that he wold neuer

goo to sle the enemyes of grece. Also the habitauntis of
the towne where he duelled in. said they had leue deye
than yppocras shulde departe from them. The said yppocras
was .Cxlviij. yere after Alabugodonosor. he made diuers
bookis of phisik of the whiche .xxx. he hadde and of theos
xij. the most he studyed by ordre Other bookis he also hadde
of Galpens makynge. The said yppocras was of litle
stature grete headd, croke backed, moche studyeng and of
littell langage, and moche lokynge down to the erthe. hol-
ding in his honde a flabotompe of munycion for latynge
bloody or a grene braunche prouffitable to the eyen. he leued
four score .viij. yeres wherof he employed .xviij. in studie and
the remenaunt in exercysing of his connyngis. And here
foloweth diuerse of his sayngis Pouertie in surete is bet-
ter than richesse in fere ¶ And said that the lyf is
thought short, the payne is thought longe experience har-
de to come by and Jugement dangerous ¶ And said
the helth is not to be stowthfull in goode exercyses and
nat to fil hys body whiche wykes and metes. ¶ And
saide it is better to amysse that hurteth than to encreas-
se that helpeth ¶ And said, the herte is tourmented
by .iiij. passions, that is to saye With sorowe and thought
of sorowe cometh the dreemes and the fantasyes, and of
thought cometh the wakyngeis and vnrestis, and sorowe
is a passion of thynges past, and thought is fere of
thynges to come ¶ And said, that saule is lost, that
setteth hys entet vpon wordely thynges, that is to say in
couetise ¶ And said he that wol the lif of his saule lete hym
mortifie hit & geue it payne in this world ¶ And said the

may wel be loue bit bene .ij. wyfemen. but not bit bene. .ij. foles. al be it that thei foolyes be equal. for wylt goth by ordre and may conorde in one sentence. but in folpe is noo due ordinaunce and therefore may they neuer conorde in loue ¶ And sayde. A man ought not to swere. but yt is so. or it is not so ¶ And sayde holde you content with that. that ought suffice you. and so ye shal not haue no gaugger. the lesse gaugge ye haue. the more ye fle fro malice and wickednesse withdrawe you also from synne. & seke thende of vertues and goodnesse ¶ And sayde. He that wol be free let him not coueyt that thinge. that he may not haue. for and he do he is bounde thereto. and therefore if thou wilt haue that thou desirest desire that thou mayest haue. It was asked of him a question of cruel and vile thinges. To the whiche he answered noo thing. They asked him wherefore he spake not. He sayde that silence was the answer of suche questions ¶ And sayde. This worlde is to noo creature perpetual. therefore then let noon differre or delay to doo goode thinges as longe as he may. And namely that. that he shold wyne goode renomme therby

¶ And sayde He that knoweth not trouth is rather lyke not to do it. than he that is enfourmed and taught thereto ¶ And sayde. Science is like a roote of a Tree. and operation is like the braunches. and science is like a thing engendryng. And operation is like a thing engendred

¶ And sayde. Take a hitil of science at ones. so that thou maist kepe it and lerne more. For if thou wylt take more at ones than thy wytte may suffice thou mayest lightly forgette all

Pythagoras saide that it is a right blessed and a noble thing to serue god. & to sayntifie his sametees to dispreyse the World. to vse Justice and of alle vertues. the moost principal is to abstepne hym from synne. And it is good to vse fastynges & studyes and to make hym to be biloued. and it is good to haue sciēce to vnderstande the trowth of thinges. and to lerne it to the men and shewe it to the Women he ordeigned also predicacions and to polisse and enourne the speche ¶ And said the saule is perpetuel and couenable to receiue merites and paynes / he moderated so his mete and his drinke that he was at noo tyme fatter nor leener than othel. he was a subtil man and loued as wel to do good to his frendes as to him self. sayng the goodis of frendes ought to be comyn the made. CC. four score volumes of bookes. and was borne in the countre of Sampe ¶ And said an harme not durable is better than a welthe not abiding. And that was wreten both in his scale and in his girdil ¶ And said as the begynnyng of our creation cometh of god. right so is it behoueful. that at our ende our saule retourne to him And saide if thou wilt knowe god enforce not thy self to knowe the wordely people ¶ And saide a wysman reputeth not the worship of god in wordes but in dedes ¶ And said sapience is to loue god. and he that loueth god doth that god loueth And he that doth the werkis that god loueth is toward god. and he that is toward god. is nygh vnto hym ¶ And said god is not worshipped by the sacrifices or by othel oblacious don vnto hym. but onely by the will and acceptable ententis ¶ And sayd he that clatereth moche

it is signe that he hath litil knowlege ¶ And sayde at all
tymes Whatsoemeuer thou do, haue in thy remembraunce that
god is by the, and knoweth thy thoughtes, and seeth
thy dedes. And therefore by reason, thou oughtest to be a-
shamed to do amysse ¶ And sayde, God onely knowith
the Wyseman that dredeh him, and merueyle not though
the people knoweth not the ¶ And sayde, God hath not
in this Worlde amore couenable place, than in a cleane and
a pure saule ¶ And sayde, A man ought to speke of ho-
nest and goode thinges, and ellis hathyn to them that
wil talke th 2of ¶ And sayde, graue & cheske all thy
thinges as wel of the, as of othe, but m'especiall of thy
selfe ¶ And sayde, purchasse the goodes of this Worlde in
rightfull laudable & worshipfull manere & dispende them in
like wyse ¶ And sayde, kepe thy patience vhan thou heirst
liinges, and do thes & dis that noman may speke harme
of, and outende to the suretie of thy body, be attemperate at
thy mete in thy drynke, in thy lymg with women and in
all thy othe labours ¶ And sayde, enforce thy selfe to
do soo wel that othe men haue ouie at the ¶ And sayde
Dispende not to outrageously nee be not to scarce, so that
thou be not bounde to thy trefore, haue therein attemperance
and mesure, whiche in all thinges is prouffitable ¶ And
sayde, Be waking and hearkenynge to thy counseyle, for
thy nedis, for if thou slough it, or slepe it, hit myght cau-
se the to be partener of thyne owne deth ¶ And sayde me-
dyll the not to do any thing, that ought not to be don
And said he that is not content can not attayne to trowth
¶ And said he that hath no science, ought to be dispraised

¶ And sayd the Iudge that demeth not Rightfully, deser-
 ueth grete blame. ~~Woe~~ that thy tunge speke no vilanye nor
 that thou geue thyng oeres to here it ¶ And sayd a man
 ought not to enforce hym self in this World, to make pur-
 chasses nor byl dyngis to serue other after his deth, but
 ought to payne hym to Wyne and to gete suche thyngis
 as may prouffite him after hys deth ¶ And sayd . It is
 better to a man to lye vpon the harde grounde beleuynge fer-
 mely in god, than to lye in albede of gold, puttynge doubtis
 in hym ¶ And sayd . let thy marchaundise be spiritu-
 ell and not corporell, and thy flouresse and wyngynge shal
 be goode, and durable ¶ And sayd . he that hath pite
 vpon hys owne saule fereth our lorde ¶ And sayd Whan
 thou wilt sette vpon any man, thinke thou woldeste defen-
 de the yf thou were set vpon ¶ And sayd dispose thy saule
 to receyue alle goode and couenable thynges ¶ And sayd
 sette a syde the vanities of this World, for they lette and
 empyesche thy reason ¶ And sayd . thou oughtest not
 to slepe any nyght, till thou hast remembred and conside-
 red thy dedes of the day past, And yf thou haue wel don
 be gladd & Joyous therfore, and thanke god therof, And
 yf thou hast erred and don a mysse, repente the therof
 and aske forgeuenesse and pardon of god, and in
 thy self so doyng, thou mayest opteyne vnto hys grace
 ¶ And sayd, Whan thou shalt begynne any werke, pray
 god of helpe to bringe yt to a good conclusion ¶ And
 sayd . yf thou haue haunted any felowe, and thou se hys
 compaignie is not couenable vnto the, spare it, and yet dese
 so that he be not after thy enemy, & proue euery man by his

deedis/and not by his Wordis. for thou shalt fynde many
of euyl Werkes. and gooder Wordes ¶ And sayde. A man
may nat refrayne him from doyng anyssse. but when he
hath trespassed. let him beware to fall any more in that ex-
cuse ¶ And sayde. Wyne is enemye to the saule in taking
of it out rageously. and is like setting fyre. to fyre. And
sayde. a seruant ought to be obeyssant vnto his lord. but
not so absolutely that he lose thereby all his liberte & fraun-
chise ¶ And sayde. It is more couenable for a man to suf-
fer death. than to put his saule in perpetuel darknes. And
sayde. Lette not to two gooder deedis. though they be not plea-
saunt to the Worlde ¶ And sayde. dele alwaye so to thy
powre. that thy saule may stande in gooder and noble state
whatsoeuer falle of thy body ¶ And sayde. A cleane and
pure saule hath no delecte in worldly thinges ¶ And say-
de. go not the pathes that thou maist gete hated by the
¶ And sayde. thou oughtest to Wyne frendis. for the
mainteynyng of thy estate. and do not thoo thinges
that thou couetest. but that thou oughtest to do. and take
heede when thou shalt speke. and when thou shuldest holde thy
peace ¶ And sayde. he refrayneth him from couetise that
letteyth not to spende his gooder for his frendes ¶ And
sayde. Put all couetise from the. and than shalt thou ap-
perceyue trouth ¶ And sayde. He is not truly pacient
that sufferyth but as moche as he may. But he is presen-
tely pacient. that suffereth ouer his powre ¶ And say-
de Pythagoras. Fright as a leche is not reputed nor taken
for gooder nor connyng that heleth other. and can not hele
him selfe. right so is he no gooder gouernour that gmandeth

other to eschewe vices • and neether can nor Wyl lue thm
 him self ¶ And sayde. the Worlde varieth nowe Wpth the
 and nowe ayenst the. If it be With the. thinke to do Wel. &
 if it be ayenst the. take it paciently ¶ And sayde. many
 harmes come to bestes. by cause thy be domme. and vnto
 men through thre owne speche ¶ And sayde. harde it is
 to greue him that can abstepne him from. iiii. thingis that
 is to Witte hastynesse. Wilfull frowardnesse. pride. and
 slooth. for hastynesse causeth repentaunce. Wilfull frowar-
 denesse causeth losses. pryde causeth hattered. and
 slooth causeth dyspreysing. The salbe aman right nobly
 and richely arrayed. Whiche hadde hyle and foule wordes
 To Whom he sayde. Other speke after thy arraye. or let
 thy arraye be after thy wordes. The kynge than of Leche
 desired him to dwelle With him. To Whom he sayde. thy
 werkes and thy demeanyngis be contrary to thy proffit
 And thy office is not Wel executed. for thou dystropest
 the fundement of thy feyth. Wherefore I Wol not dwelle
 With the. for the physicien. Is not sure. for amongis his
 pacientis. he may take sickenesse ¶ And sayde. If thou
 wilt that thy children or thy seruantis do no falsches thou
 desirest a thing innaturall ¶ And sayde. The saule that
 is in the company of good people is in delectacion & Joye
 And when it is amonge euyl. It is in sorowe & heuynesse
 ¶ And sayde. The Wyseman thanketh on the Wel of
 his saule as acoutpuelly as other attende to the Wel of thre
 bodys ¶ And sayde. take frenship of him that thou seest
 folowe trowth. & thinke or thou werke ¶ And said right as
 a physicien can not hele his patient without he tell him the

trouthe of hys disease . right so may not aman be wel
counseyled of hys frende withoute he telle hym the play-
nesse of hys cause ¶ And seyde many enemyes growe
wen for faulte of trust betwix parties . and trust causeth
often many harmes ¶ And when pythagoras sat in his
cheyre he used in shewing his doctrynes to saye . mesure
your pathes and go the right wene . & so shal ye go surely
Attendre you from couetise . and your goode estate shal
dure . Use Justice . and ye shal be beloued and drede-
kepe nat your body in grete delectacions . for and ye so do ye
shal not con fusteyne the aduersites that myght falle vnto
you . And he saide an olde man that was shamefast to
lerne . to whom he sayde Science is better in age than in
youth . ¶ And sayde . If thou wilt disproue hym .
that thou hatest . shewe not that thou art hys enemye
And sayde . a goode kynge or prince ought to thynke di-
ligentely to the state and gyardynge of hys lande . and
ought to ouersee hym as often as a goode gardener doth
his garden ¶ And sayde hym beloueth a kynge to reue exā-
ple him self to kepe his lawes . and se that his next kynnes
men and frendes do so after hym and it apperteneeth not
to a kynge to be proude nor to doo after hys owne wil onely
nor to ride couertely . nor in no darke nyght but gladly
shewe him self open faced amongis his people . and conueny-
ently be conuersant amongis them without ouermuch fa-
uourite ¶ And when a kynge or a prince shal go to
his rest . that he se ther be goode watche . and if they faile
theryn that he punyshe them wel . and to beware to ete
the mete that a Ialous woman geueth hym or any other

suspect persone ¶ And sayde, the wel disposed man re-
 membereth but his synnes / and the euyl disposed hath
 mynde but on his vertues / It fortunedy his wyf was deces-
 sed in a fere cowntre / and som ayedy him If there were
 any difference to dye in thir propre lande or ellis fere from
 thens / He ansuerdy, Whersomeuer one dye the weye to the
 other worlde is all like ¶ And sayde to a yong man that
 wolde not lerne in his youthe / If thou wolst not take payne
 to lerne thou shalt haue the payne to be lewde / and vncou-
 nnyng ¶ And sayde godd leueth thoes that be disobedient
 to euyl temptation ¶ And sayde / good prayere is one of
 the beste thinges a man may present to godd / if thou are
 him any boon lete thy werkis be agreeable vnto him

Dogenes otherwyse called doggely because he hadde
 som condicions of a dogge / and he was the vyllest
 man that was in his dayes / He dispraised grete-
 ly the worlde / and lay in a tonne / Whiche he tournedy for
 his auantage from the sonne / And the wynde / as it plea-
 sed hym / and therein he rested Whansomeuer the nyght fel
 vpon him / He ete Whansomeuer he was hungeredy Were it
 by day or by nyght in the strete or ellis Where wythoute any
 shame therof / And was content wyth .ij. gownes of
 wollen cloth in the yere / And so he leuydy and gouer-
 ned him self til his deeth / Somme ayedy him Why he
 was called doggely / he sayde he cause I barke vpon the foo-
 les and falne vpon the wyfemen / Alexsandre the grete
 cam vnto him of Whom he toke litle regarde / he ayedy him
 Why he sette so litil by him / seeyng that he was so mighty a
 king and hadde noo necessite he ansuerdy I haue noght to

do nor sette by him that is bondeman to my thraff. Why qd
Alexandre .am I so than, ye said diogenes. for I am lord
and maistre to all couetise .and holde her vnder my fete as
my thraff and couetise is thy maistresse / and thou art
bunde vnto her. and so art thou bunde to my thraff Than
sayd alexandre . yf thou wylt aye me any thyng of this
worlde I wol geue it the Diogenes answered . Why shulde
I aye the any thyng . While I am Richer than thou art. for
that litil that I haue contenteth me better than all the gre
te quantite that thou hast satisfieth the . I pray the stande
out of my light . and take not from me that . that thou
maiest not geue me . Wele qd alexandre . Who shal bere the
Whan thou art dede He answered . he that wol not suffre the
strenche of my careyn aboue the erthe ¶ And the said di
ogenes saide he is not perfectly good . that doth but onely
absteyne him from euil dedes . he saide a Jong man of good
and vertuouse disposicion . Whiche was euil visaged . to
Whom he saide the goodnesse and vertues that be in the geue
leaute in thy face And som asped him Whan it was tyme
aman to ete He saide Whan he hadde appetite and mete . and
if he hadde noon . Whan he myght gete it ¶ And said it is
good aman kepe hym from the gyle of hys enemy . And
the enuie of hys frende ¶ And saide right as aman appe
reth greater in a myst than in a cleere weder right so appereth
more his vice in his ire than in his patience ¶ And sayd
to alexandre thynke not thou art the more worthy for thy
beaute . tresour and riche araye but onely for thy liberalite
and goodnesse . ¶ And sayd . Whan thou dyspreysest
a vice in another man . loke that thou vse hyt not thy self

And sayde. When thou seest a dogge leue his maistre & folo
we the. Tryue hem a waye. for right so wil he leue the to go
to another. The salbe aman that prayed god to geue hym
sapience. To Whom he sayde. thy petition auayleth not. With
out first thou payne thy self to lerne it. And sayde. of alle
vertues of huminite. the grette quantite therof is the better
saue of wordes. And said it is not honest to geue praysing
to a man of a thing that he hath not deserued. The salbe a
perntour that was waye a physicien. to Whom he sayde thou
knowest that men might se at the eye. the faultes that thou
didst in thy crafte. but now they may not be perceyued for
they are hidde vnder the erthe. And he saide right afaire
persone. Which was a foole. and than he sayde. there is a fa
re house. and right an euyl hoste he forrowed them. The
salbe also afoole sitte in a wyndowe. And he sayde. There
 sitteth A stone vpon a stone. One asked him What was
loue. He sayde. It was A skenesse that growe of Ial
nesse and for lakke of vertuose exercise. One asked him
What was riches. He sayde. Absteynyng from coueti
se. The sayde Progenes was in A season sick. and
his frendis cam to vysite him. Seying. wolte ye nat. for
poure skenesse come but of goddis Wille. He answered.
Therefore am I the more asured. The salbe an old man
that dyed hys herres. To Whom he sayde. Thou maist
wel hyde thy whyte herres. but nat thy age. And
sayde. It is more behoofull. thou goo to the leche. Than
the leche to the. And semblably I seye it. of the leche
of the saule. And sayde. Progenes If thou wilt
correcte any man shewe it not by violence. But as the

forgyven doth to the seke, that is to saye softly and pacient
ly but and thou wilt correcte thy self, dispose the as the
hurt man, doth to the leche. It was asked hym, howe aman
myght kepe hym from ire, he answered, aman ought alle
waye to haue in Remembraunce that he can not at all tymes
be serued, but somtyme shal he fey to do seruice, and also
he shal not be alweye obeyde but at sumtyme he must obeye,
and he shal not at alle tymes be suffered in hys Wyl but
at sumtyme he must suffre haupnyng thys in hys mynde, it
shulde appease hys Iere ¶ And threcome agester afore
Alexandre sittynge at his dynner, Diche praised hym ou-
trageously, and dyuerse herkened greetely thereto, the said
dyogenes began to ete faster than he fore. som asked hym
why he herkened not the fyerre seryngeis of the gester, he an-
swered, I do more prouffitably than to herken lesyngeis
What is suche praysynge Worth, when he is neuer the better
therefore ¶ And sayd, yf thou talke wyth a straunger
speke not to moche, til thou haue first made comparyson by
tweene the compynge of his science and thyne, and yf thou
fynde thyne better than hys, speke the boldelie and ellis
holde thy peace and lerne at hym ¶ Dyuers dylicious
persones blamed hym of hys manere of leupnyng and he
sayd, it lieth wele in my power yf my lyst to lyue after
poure guise, but it is nat in your power to lyue after my
maner ¶ And it was tolde hym that certayn persones
hadde sayde euyl of hym in hys absence, he answered, it
shal not hurte me though aman strake at me and touche
me not. ¶ And sayd, it is achurlissh condicion to
answere dishonestely, and a noble condicion to answer

patiently ¶ And sayd / Ther is no greter tresour than
Discrecion and Wyte / Nor greter pouerte than Igno
raunce / Nor better frendship than goode condicions / nor
better guyde than Is goode fortune ¶ And sayd / See
kenesse Is the pryson of the body / And sorowe Is the pry
son of thy saule / Ther Was A man of grete byrthe that re
buked hym / To Whom he sayd / My blede and synage is
enhaunsed by me / and thyn Is hurt and loued by the

¶ The sayd / Progenes Was of litil speche / And one
asked hym Why he spake no more / He ansuerd / Ther
Was grete vertue in Amamps cecres ¶ Ther Was aman
sayd hym grete uplanye to Whom he sayd / No Worde One
asked hym Why he ansuerd not / He sayd / I coude
do hym no greter dysworshipp than he doth hym selfe

For he hath contribued blame vnto hym that hath not
deserued it ¶ One asked hym / How he shulde trouble
hys enemyes / He ansuerd / Enforce thy self to be ver
tuous and good / And If thou wilt / that thy goodnes
se appere grete vnto straungers / Repute to them thy self
litil

¶ And sayd / If thou geue power to thy Wyff one
ly to trede vpon thy fote on the morowe she wolde trede v
pon thy hede ¶ And sayd / Company of Women Is an
harne that can not be escheued

¶ And sayd / He that
doth good for the goodenosse of hit onely / ought not to
drede before Whom he doth nor for the praisynge ne blame ther
of

¶ One asked him Whan he shulde knowe his frende / he
sayd / In necessite for in prosperite euery man is frendly
Ther Was another man saide vilanye vnto him Wlez at
he tolde noy angre It Was asked him Why he Was so paciēt

he aunſwered other hath he ſaide ſoth or lied, yf he haue ſaid
trowth, I ought not to be angry and yet leſſe if he haue
lied, he ſalwe aman clater ſo muche that ther wolde no body
make hym holde his peas, to Whom he ſaide, frende thou haſt
ij. eeres and but on tunge, Wherefor thou oughteſt to hearken
double as moche, as thou ſpekeſt. he ſalwe a faire yong man
that dede grete diligence to lerne, to Whom he ſaide ye do paſſ
ſing, Wele to make your dedes aſſemble your beaute.

Socrates in grekes tonge is to ſay, keeper of Juſ
tice he was married againſt the cuſtome of that cou
tre Whiche was that good and vertuous people
ſhulde be wedded to gedres, to the intent that the yf lynage
myght be the better but he wedded the worſt woman that
was in all the lande and hadde, in, children by her, he loued
and worſhipped ſapience ſomuche, that it was a grete him
deruince to all his ſuaceſſours, for he wolde not ſuffre his
ſcience to be written. And ſaide that ſcience was pure and
clene, Wherefore it was couenable, ſhe ſhulde be onely ſette
in mynde and courage and not in ſhynnes of adde beſtes
nor in no ſuche corrupte thingie, and therefore he made no
ſoolis nor gaue no doctrine to his diſciples, but onely by
wordes of diſcipline, and that opinion he helde of Tumo
Whiche was his maiſter for as the ſaide Socrates being
of tēdre age axed his maiſter, Why wil ye not ſuffre me to
write the doctrines that ye teche me Tumo aunſwered him
coueteſt thou more the wild beſtes, ſhynnes to be worſhip
ped With ſapience, than the yngyne of man I ſette the caſe
that on mete the in the wild felde, and are the conſeile vpon
a queſtion, Were it good, that thou ſhuldeſt ſaye, let me go

home and ouer see my booke first. It Were more honest to ha
ue a recours to thy remembrance and the upon briefly to de
termine. It Were so certamely sayd Socrates. Wel then
reterne it Wel in thy mynde. that thou shalt lerne. And
put it not in thy booke in Whiche oppynyn the said Socrates
rested. he defended that no man shuld worship false ydoles
but Wolde that all honnour and worship shuld be referred
to the creatour of all thynges. and for that oppynyn he
Was condempned to deth by .xij. Judges of Athens. Whiche
ordained that he shuld drinke certen poysons. Wherof the
kyng of that countre Was fory. but he wolde not reuolie the
sentence. he gaf him as long respit of his Jugement as he
myght. The said kyng hadde a ship charged With thynges
that in certan tymes shuld be offred in the temple to the
ydoles. he hadde a custume that he wolde geue no Jugement
and especially vpon mannes deth. till the said ship Were
retourned to athenes. Whiche Was not yet com home And
vpon her comyn home one of Socrates felawes called
Inclites tolde hym in the prison. that the said ship sholde
come to the porte on the morowe or the next day. Wherfore he
saide. It Wer good that we shulde geue. CCC. peces of
golde to the keepers. that they wolde liete the secretly escape
and than myghtest thou go to come and needest littill to
dredde them of athenes. he answered. all that I haue is not
Worth four honderd. pecies of gold. no said Inclites. I
and thy frendis haue so muche Whiche we woll gladly
geue thy keepers to saue thy lyf if it please the. to the Whiche
socrates answered this cyte Wher in I must suffre deth. is
the naturall place of my birth Wher in I must dye Without

deseruyng onely by cause that I repreue hem from doyng in
iust dedes, and for worshippynge the false and vayne ydolles
and that I wolde haue them honour the true god. Wherefo-
re I saye, If this men of my nacion persecute me for sustey-
nyng & seynge trouth, right so wil strangers do whersomeuer
I become, for I wol neuer spare to say trouth nor vse no
lesinges, and certaynly thos wolde haue lesse mercy of me
than thos of this towne. Where in I am born, It happe-
ned that the thirde daye his disciples cam vnto him & fonde
him in pryson, by the comaundement of the viij. Judges they
axed him many dowtable questions, touchyng the saule, he
ansuerd them, as largely and as gladelly as euer he dede
Where they merueyled to vse so grete gstaunce in aman
so nygh his deth, One of his disciples called Deman sai-
de maistre I knowe wele, It is an harde thing to the, for
to scribe and teche vs in the caase, that thou now standest
in & laliking of thy lore is to vs adamegeous thing, for
in this worlde hast thou no felawe of good doctrine, So-
crates ansuerd, Spare not to enquire of me what it plea-
seth you for it is to me a grete please, they axed him ques-
tions of the saule, Whiche he ansuerd, & after they axed him
of the state of the worlde, and composition of the Eleme-
tis Whiche also he ansuerd right perfundely, And he said
vnto them I trowe the hour of my deth approacheth nygh I
wil bayne me & make me cleane in this worlde, & sey my ori-
sons to thentet that I shal haue no payne after my deth Where-
fore I pray you spare me for a while, he entred to a house and
baigned him & said his orisons, & than called his wyf & child-
ren & gaue them many feir doctrines & badde them payne them

for to do goode adresse their saules to hym that all created
and than cam one from the Iuges to hym With popson to
drinke (And said O socrates thinke not that I am he
that maketh the to dye for I knowe thou art the best man
that euer cam in this lande but I am sent from the Iuges
for to sle the / & here is the cofectiō y thou must drinke take
it paciētly sithen thou maist not scape it / Socrates said I
take it With goode hert / & knowe Wele thou art not gylty
therof / & so drinke it And Whan his freēds sawe that / then
made grette weping / & lamentacion Wherof he blamed them
saying I haue sent a Waye the Women by cause they shulde
not do as ye do / he went alitil from them / & saide O god ha
ue mercy vpon me / & anon his synewes shrank his feet
wered colde and than he leide him down / one of his disciples
tooke a boddekin / & pricked him in his feete and ayed him
If he felt any thing / And he said naye / than he pricked
him in his thyghes / and ayed him if he felt it / he said
naye / Anone the colde strake vp vnto his sydes than socra
tes saide Whan the colde cometh to my hert I must needs dye
Than saide Inclites O dēre maistre Welcō of sapience and
of science correct and teche vs yet / While thy speche lasteth
to Whom he saide I can non other wise shewe you nowē dying
than I haue doon afore in my lyf The said Inclites saide /
Syr comaunde me What thyng ye Wyll / he answered noo
thyng / and lift vp his eyen to the skye seying I present
my soule to the maker of alle the World and so dyed

(The said socrates hadde .vij. M. disciples and dis
ciples of his disciples / And in hys lyf he deuyseyd that
men shulde be guyded after . in . ordres that is to saie in

Clergie in knyghthode & in cōmones/ and ordeigned the
clergie aboue the knyghthode/ the knyghthode aboue the peple
and that the clergie shulde pray for the knyghthode & the
peple the knyghthode sholde defende the clergie & the peple/ the
people to labour for the clergie and the knyghthode ¶ The
sayde socrates Was of rede colour/ & of competent stature bo
re headed/ and welte faced/ demure of speche/ a grette studper
and liker vpon the erthe / and When he spake he Wagged
his litil spynge/ he lyued four score .ij. yeres/ & Was Wrytten
in his scale/ patience & good byleue in god/ maketh aman
victorious/ And Was Wrytten in his girdel/ hauing respect
and consideration to thende of euery thynge causeth the sal
uation of the saule and of the body/ he establisshed lawes
Whiche Were sent into the East/ West/ South/ & North/ &
all Was gouerned by them ¶ And sayd/ the first thynge
that thou shulde fynd thy wil in is to kepe Druyne Justice
and to applye thy wil to the same/ and not to do sacrefi
ces nor no muste thynge/ nor to swere no false othes/ And
sayd/ right as a man is heled of his sickness/ by vertue
of a medycine/ right so is an euyl man heled of his malice
by vertue of the lawe ¶ And said to his Disciples I am a
tilman/ and vertues ben the seedes/ and study is the Water
that moisteth them/ Wherefore if the seedes be not cleane/ nor
the Water sufficient/ What somauer be sowed profiteth litil

And said/ one ought to merueile at hym that forgetteth
the perpetuall goodnesse of the other World/ for the goodes
of this World that is not durable ¶ And sayd/ the wel dis
posed saule leueth to do wel/ & the euyl disposeth saule leueth
to do harme ¶ And said the good saule graffeth goodnesse &

the fruyt therof is saluacion. And the euil disposed, graf
feth vices, and the fruyt therof is dāpnacion. ¶ And said
the goode sawle is knowen by þ she receyued gladly trowth
and the euill saule by that she receyueth gladly lesynges

¶ And said that When a personne dotheth in doctee full
thingis and is stedfast in thoois that been open and euident
to the eye, it is signe that he is of goode vnderstanding
¶ And said that the shules of them that been goode, been
fowllfull of the Werkis of them that been euil. ¶ And said
the man that foloweth couetise leseth him self endlessly, & at
the last is all dishonoured. And Whoo that hates it geteth
ynough, & at the ende is right Wele Worshipped. ¶ And said
that the goode sawle saueth him self, & other been saued by
him. ¶ And said the sawle knoweth all thinges, & than
he that knoweth his sawle, knowyth euery thing, & he that
knoweth not his sawle, knoweth nothmy. ¶ And said he
that is leytif to him self, he is more leytif to another, & he
that is liberaill to him self, is condonely liberal to another.
¶ And said litil teching suffiseth to the goode sawle, & to
the euill soule moche teching may not a wile. ¶ And said
that, vij. maner of men he that nauer he out of angre, that
is to Witte, the first is he that may not forgete his trouble
the. ii. an eniuous man that dwelleth With folkis newly en-
richyd, the. iii. he that dwelleth in a place, Where another
hath thriuen, & he can finde no prouffit there, the. iiii. a riche
man fallen in pouertie, the. v. he that enforceth him self to
com to the state that is not bylonging to him to haue. And
the. vi. he that hath dwelling With a Wyfeman, and hath
noo thing lerned of him. ¶ And said Who so payneth him

self to shewe doctrine to a man of euyl courage, resembleth
to him, that wol maistrise a strong hors, Whiche if he geue
him not a strong bitte with a corbe, he shal neuer con gouer
ne him ¶ And sayde to moche haunting feliship engedraeth
not grete loue bituene them, & abstepnyng from them cau
seth ennemytees, & than it is best to dele thern moderately
¶ And sayde he that doth good is better than the good, & he
that doth euyl, is worse than the euyl ¶ And sayde science is
had by diligence of men, but discrecion cometh of god, And
sayde wysdom is the leche of the lawe, & nonepe is the sche
nesse, & When the leche may not he le him self, hoide shulde he
hele another ¶ And sayde thou maist not be pfectely good if
thou hatest thyn enemy, What shalt thou be than if thou ha
test thy frend ¶ And sayde this worlde may be likened to
a way full of thistles in a manere hidde, wher a man is priu
ked, that entreteth in it, & if he aspie them he wol be ware of it
¶ And sayde he that loueth the worlde, hath but labour, & he
that hateth it, hath rest ¶ And sayde he is right siple that
is certeyn to departe from this worlde, & bestiaeth him to make
in hit his bildingis ¶ And sayd this worlde is like a light
burning fyre, wherof alitil is good to kyndyll his light to
shewe him the wey, & he that taketh to moche therof may ligh
tely burn him self with all ¶ And sayde he that setteth all
his myde in this worlde, leseth his saule, & he that thanketh
on his saule hateth this worlde ¶ And sayde he that loueth
this worlde may not faile to fall in one of these, y, in coue
metis or both, that is to say, othir to displease our lord god
or ellis to be ouued at of mightier men then he is, And sayde
a man that seketh to haue ennemyes seketh his destruction, &

he that hath many enuyers & enemyes is in the danger of
euil fortune ¶ And saide this Worlde is but a passage in
to the other Worlde, and therefore, he that purueith him of
thingis necessarie, for that passage, is the surer for all pills

¶ And saide trouble not thy self gretly, With Wordey ac
quisiciōs, but resemble the birdes of the skye, Whiche in the
mornynge seke but their refectiō for that day & semblaby the
Wilde bestes that come oute of the monteynes forth to seke
their fode, and at nyght repaire home aghen ¶ And sayd
the erroure is knowen in the ende to be euil, and that that is
goode, is the more clerly seen after the by Plato toke vpon
him to go in a voyage and desired to knowe of Socrates
howe he shuld gouerne him self therein, and he saide wote
the of thos, that thou knowest, & beware of thos that thou
knowest not, & go not by nyght etc noon likes that thou
knowest not, & loke that thou kepe the high weye, though it
be the longer, entere not to chastise him, that is oute of alle
reason, for thou shalt make hym thereby thy enemy ¶ And
sayde lye not With a Woman Withoute necessity constrayne
the ¶ And sayde two thinges be laudable, that is for to
saye, laboure and sapience, laboure kepeth right wysnesse, and
sapience causith good conditions. Socrates accompanied
hym self With a Riche man, and they mette theues in an
hygh waye, the Riche man said, It Were dangerous to me
if they knowe me And Socrates said, It Were the better
for me, If y were knowen by them ¶ And sayd, alwyse
man ought to vse hys dayes in one of these two maneres
that is to seye, in that that may cause hym to haue
Ioye in thys Worlde and in the other, or in that, that

may cause him to haue goode name in this Worlde And
saide this Worlde is delectacion of an houre / & sorowe of ma-
ny daies / & the other Worlde is grette reste & long ioye / And
saide Whosomauer teche the one Worde of sapience woth the moe-
re goode / than if he gafe the of his golde And saide Were
not by our lord / for no manere of lute al be it thy cause be
true / for som wol thynke thou forswerst thy self And sai-
de take heed howe thou payest thy pestes / for som siple folkes
paye to the vnnedy / and refuse hit to thos that haue need
And saide If thou wilt wine ascende / speke good of him
for goode speche engendreth loue / & euil speche engendreth hate
And saide a king ought to put from him all euill
disposed psones for the harme that they of his compaignie do
is reputed his dede And saide he that curseth & knoweth
hit / and after repenteth him thereof hath deseruyn parden
And saide he that medleth to correct euery man causeth the
moost part to hate him And saide to a man that hadde re-
proued his linage / If I be the worse for my linage as thou
sayest thy linage is the worse for the And saide he that se-
keth the delices of this Worlde is like vnto him that seeketh
to drinke zarat benyng it were water & reneth to drinke it
til he be very / & when he cometh to hit / he findeth no thing
& than he is more thristy than he was before for zarat is a
myst in a medel / whiche at tyme by reflection of the sone
semeth a water & is none in dede And saide a man hath
never pfecte reste & ioye in this world / for he can not al-
waye pscuerre in delectacion & possesse his wimmingis & oft
hath trouble & angwysshe / as wele for lesse of his frendis as
otherwyse / And saide the loue of this world stoppeth manes

eres from heryng sapieete / & bynshideth the eyen from sepyng
trowth. & hit causith also amay to be enuied / & kepeth him
from doynge goode & dis. And said he that leueth & vseth
trowth hath moo & greter seruauntis than a king. And
sayd he is not free that byndeth him to another. And say
de afferme noo thing til thou knowe the trowth nor do noo
thing. but it be couenable nor begyne nothing but if thou
se he w: to bringe it to goode conclusion. Ther was a riche
man said to him. O socrates Why art thou so poure. To
Whom he answered If thou knewest what is pryncesse thou wold
dest haue more sorowe of thy pryncesse than of myn. And
said It is a grete merueile to se a wyseman angry. And
said the deth is a thing that may not be eschewed / & ther
ought none to drede hit but suche as haue comitted grete
mynite & don litil iustice. Wh:fore they shuld drede dapna
cion for their demerites after their deth. And said goode
deth is not to be dyspysed but to be magnified & reysed
for it makith trasmutacion from the world of vncleyn
se and shame to the world of worship. from the world
not durable to the world perpetual. from the world of fo
lie and vnytes to the world of sapieete reason and trowth
And fro the world of traueile and payne to the world
of conselacion and reste. And sayd It is merueile of
him that wolteeth to dye / & doth thinges contrary to his sal
uacion. And said deth is lyffe to him that knoweth to
haue ioye after it. And said he that liueth welle shal die
welle. And said better it is worshipfull deth than shamefull
life. And said deth is the rest of couetous peple for the leger
they lyue the more multiplye their couetises. & so deth is

more couenable / for them / than lyf / for the deth of euil people
is the Wele and surete of the good. Because they shall do
nomore synne nor hurt to the people. ¶ And sayd the lyf
Jugeth indrectly amongis the dede. ¶ And said .one
ought not to Wepe for him that is slayne Withoute cause.
but for him that hath slayne him / for he that sleeth vniuste
ly / dampneth him self. ¶ And said he that dreath any
thing / ought to his power to be ware therof. Also he that
dweteth to haue peines for his synnes after his deth / ought
so to dele / that he may eschue that payne. ¶ And said whan
thou wilt do any thing loke for what occasion hit is. And
if thou seest the ende therof goode / haste the conclusion . and
ellis resiste thy wil. ¶ And said better is to aman to liue
hard / than to be of him that reputeth his lital lones &
pestes to be grette & Withoute cause wol thynke aman to be
in his danger. ¶ And said take in no praysing the lone or
pest of him that hath disworshipped the for the dishonour &
shame therof is more than the Wyming. He loued alwey to
lerne / wherof som rebuked him . to Whom he said / the grettest
shame / that can come to an olde man is to be ignorat / he fende
a yong man that hadde folisschly spent & Wasted his substance
and was brought to suche pouerte . that he was feryn to ete
ol pices / to Whom he said if the ol pices hadde be as goode to
the at the begynnyng / as they be now / thou shuldest haue
hadde yit largely of thy goodes. ¶ And sayd ther is noo
difference bitwix agrette teller of tydyngis . and a lyer.
¶ And said the noblest thing that children may lerne is
science / for therby they eschue to do euill werkis. ¶ And
said the grettest Wymmyng that aman may haue / is to gete

a true frende he herde amon say that one was surer in keepyn
his tunge than in moche speking for in moche langage one
may lightly erre. To Whom he said one ought not to vnder
stande that in them that speke wele. And saide the proffit of
silence is lesse than the prouffit of speche. & the harme of spe
che is more than the harme of silence. And sayd one may
knowe a wyseman by harkenyng & holdyn his tuge. & amon
may knowe a fole by his moche clatteryn. And said he that
wol not holde his peas til he be gstryed is not to be blamed
& he that wil holde his peas til he be hoden speke is to be pre
sed. And saide It is an ignorant thing to dispute in thinges
ges þ may nat be vnderstande. And saide the meane is best
in all thinges. And saide moche reynyn maketh moche we
rinesse. And saide if the Witte of a man oumaistrie not his
faulce he shal sone be ouercome & brought to nought. And
said he is alvest that can not discern the good from the euil
And said he is a good frende that doth the good. & a myghty
frende that defendeth the from harme. he wrote vnto a king
recomfortyn him Whan his sone was dede in this maner. god
made this worlde an hous of delectacion & reward & the trou
bles in this worlde causen remuneration in the othre. And
said no man ought to repute him self wyse. And said this
worlde payeth example to thos that abyde by thaim þ depart
And said the losse of some is lernyn to othre. And said he
that trusteth in this worlde is receiued. & he that is suscei
ous is in grete sorowe. One of his disciples gaf him a gif
te. & he was troubled with al. It was ayed him Why he re
ioysed it nat. he said the recepcion of this gifte hath payed
his worship & put me in his dāger. And said he to thy fader

and to thy moder, as thou wilt thy children & to the
And saide he not to angry nor to Wrathfull, for that is the
Werke of a foole. And saide one ought to haue shame to spe
ke that he hath shame to do. And saide refrayne the from
vices in thy youth & it shal be the feirest garmet, that thou
maiest were. And saide gouerne the so to thy power, that
noman say harme of the, albe it it were lesynges, for alle
men knowe not the trowth, & yet they haue ceres, plato desi
red him to answer in .ij. thingis & he wolde be his disciple
the first was what maner of men one ought to haue moost
pite of the .ij. Wherefore som mennis wikkis preue not, the
in . folwe aman shulde do to haue retribucion of our lord
The first he answered that aman ought to haue pite in .ij.
wises þ is to sepe of a goode man in the handis of a shrewde
for he hath there but all sorowe, & of a wieseman in the gou
nauice of a foole whiche is to him grette heynesse, & a liberal
man in the subiection of a karytis, for he hath the rhy grette tri
blacion. The .ij. theire werkis preue nat that haue goode con
seile, & werke not ther after, & haue richesse & wil not dispen
de hit for their nede. The .ij. is the goode retribucion, that one
receyueth of our lord god, cometh to be outierly obessant
vnto him, & absteine him fro synne. & whan platon was thus
answered, he became his disciple all his lyf. And the saide so
crates seide dispense thy bodeli deth, & it shal be the lyf of thy
saule, folowe Justice & thou shalt be saued. And saide albie
sema resteth & delieth him, whan he findeth trowth. And
saide albiesema ought to speke with an ignorat, as the phisi
cien doth with his paciēt. And saide he that taketh his
pleasance in this worlde must nedis falle in one of these .ij.

causes that is to say oth̄r to lalike that he coueteth or to le
se that he hath Wōne With grete payne And sayd to one
of his Disciples suffise the to ete that Wil take aWaye thy
hungere. & drinke that Wil stanche thy thirst remēbring
Wele thy saule. & folowe goode Werkes. lerne sapiēce of the
moost Wysemen that be in thy dayes. escheue the gines that
Women set to take men With al. for they be hidrers of sapi
ēce And said he that lough this Worlde is like to him that
entreteth in to the see for if he escape the perils of the same men
Wol seye he is fortunate. & if he be perissled they Wol seye he is
Wilfully Disceryued And sayd man hath power ouer his
Wordis. til they be spokē. & Whan he hath ones vttered thm
he hath noo power ouer h̄m And said he that hath no power
to refreyne his tōge hath no myght to resiste al his oth̄r
delictiōes And said silēce & speche is goode in diuers Ar
tes & places And sayd if a man be moche lēde speke. one
may knowe if he be discrete or not & if he hold his peas or
speke litil. one Wil the rathe deme he be Wyse And sayd
Whan a man speaketh he ought to ḡd̄ere af̄re What he Wil seie
for better it is he ḡd̄ere. than another shold And said to
one of his disciples Whan thou wilt speke. speke curteisly or
hold thy peas And said he that holdeth his peas or speaketh
litil lerneth atte speche of oth̄r. & if he speke. oth̄r lerne at
his Wordes One asked him What Was a goode purchasse. he
ansuerd that that groweth in the spēding th̄rof And saide
drōkenship vndoeth amā. & said one ought not to aye ḡseile
of him that hath his h̄rte al sette to the Worlde for his aduis
shal be but af̄te: his pleasāce. & said good ḡseil sheweth often
the ende of the Werke th̄z Was a Woman that called him old

and said his face Was right foule To Whom he answered
thou art so derke & so troublous a myroure that my beaute
can not be perceyued therin. And said he is discrete that
kepeth wele his secretes / & he is not wyse that discouers them
And said a man ought to kepe secreete that he is desired
to kepe / & he is more to praiser that kepeth that thing secreete
Whiche he is not desired to kepe. And said if thou can
not kepe thyn owne secretes / moche lesse wold he kepe hit / to
Whom thou hast tol'd hit to. one asked him Why a wise man
wil desire to haue counsaile. he sayde leste his wyl be in any
wyse medled With his witte. And said he that is of
good condicion is of good and sure lyp / and is beleued of
goode people / and he that is of euil condicions is eyn the
contrary. And said to one of his disciples / truste not this
worlde. for hit paieth neuer that it promitteth. And said
accustume you to be content With litil. for ye shal fynde
hit for the lest. and that shal com vnto you / repute it not
for litil / for it may encreasse / & multiple / but seke to Wyne
freendis in very loue shewing them noo signe of hate. and
one asked him What difference Was betwene trouth and ly-
singis. he said as moche as is betwene the eere and the eye
And said he that desireth to haue more than suffisaunce
hath that proffitteth him noo thing. And said to one of
his disciples / trust not in the tyme. for it faileth Incontinēt
to him that trustith ther to. And said Ware thou be not
disceyued by thy beaute. and by thy youth / nor by the helth
of thy body for the end of thy helth shal be sickenesse / and the
end of thy sickenesse shal be deth / & thou maist not eschue the
diseases of this worlde / ther Was neuer ioye Withoute sorow

nor neuer light Without darkenesse / nor neuer rest Without
labour / nor assemble Without departing ¶ And sayde, like
as the fortune of this Worlde, shal make reioysing open
thy enemye, right so may it make thy enemye haue re-
ioysing of the ¶ And sayde he that stabilissheth, and set-
teth him self in couenable place, is the more sure for the pe-
rils of this Worlde ¶ And sayde he that is fulfilled With
the love of this Worlde disposeth him to .iii. thinges that
is to saye, first to puertee, for he shal neuer attayne to the
richesse that he desireth, Secoundly, to suffer payne thirde-
ly to hispnesse Without expedien ¶ And sayde, tell neuer
thy asyle to him that is angry When one praieth him to kee-
pe it secreete One asked him What he had done by his science
he sayde, I am as a man sitting on the see syde & beholding
the simple folkes wrapped in the waues of the see ¶ And
said, grete freedom growith by seruice, for the more one ser-
ueth the more free he becometh ¶ And sayde, he that wil li-
ue frede let him loke first if he can refrayne them from co-
uetise, & if he can, rest than with them : ellis sone to departe
¶ And sayde, if thou be not couetous, thou may rest in euery
place ¶ And the said socrates had many seymges ayenst
Women Whiche is not traslated And it was asked of him
to What sciēce it was best to teache his childe to scole, he answe-
red, to lerne that, that is both profitable in this Worlde & the
other, one asked him When he begane to be Wyse & vertuous, he
answerd, When first I refrained my self With ¶ And sayde
When a man is so diligēt to lerne, & loueth so wele sciēce that
he taketh noon heed of pryssing nor dispresing, for the love
therof, than is he Wyse, It was tolde him that ther hadde no

credence be geuen to alle his wordes, he answered, so that my
wordes haue be gode and reasomable I geue no grette force
Who hath beleued them or no ¶ And said, he is gode in
the hpest degre of goodnesse, that enforceth hym to be good
him self And he is in the .ij. degre that enforceth him to
cause other to be gode, and he that relyeth of none of thiese
.ij. is to be dispreised ¶ And said to his disciples be not
desirous to haue the gode not durabll, but couette to haue
that is perpetuelly good ¶ And said, be not inquisitif
vpon other folkis lest they be inquisitif vpon the ¶ And
said put Wit and discretion afore the in all thy werkes,
and thou shalt be the better gransssted whan thou shalt com
to the execution of the same ¶ And said for here not to do
gode dedis all be it they be vnknewen, There was one dis
preised his face, to Whom he saide it was not my power to
make my face, and therefore I ought not be blamed if it be
foule, that that I haue pouerouer I haue made faire and that
that thou haddest power ouer thou hast seyled ¶ And said
be true vnto hym that companyeth with the, and keereth
trowth vnto the, and thou shalt be the more sure to eschewe
daungiers ¶ And said do to other as thou woldest they shuld
do to the, And do to noon other but as thou woldest be doen
to ¶ And said aman ought to be corrected by experience
and taught by the mutacion of this worlde ¶ And said
he is liberaill y hath grette delectacion to haue gode renoume
than money ¶ And said patience is a strong castell, and
hastynesse engendreth repentaunce ¶ And said honour is
the fruyte of trowth, and for thy trowth thy frondes shall
worship the, And thy goodnesse shall be knowen not sparing

to do that, that shal be prouffitable. (And said, it ought
fuffise a man to knowe and vnderstande that, that he seeth
dayli fal in this world, for thereby he may lerne newe sci-
ences, he ought to be worshipped, that willethe wele to euery
man, and he that wol othere mennes harmes putteth him self
in grete perille, but the Juste man resteth in surete. (And
said he that kepeth him self wele is a grete conquerour, &
he that settith so litel by him self that he thinketh not on
his saule, leseth him self, he that is patient doth wele, and
shal not repent him, and he that holdeth his peas saualth his
daungers. (And said let thy seedes be goodde workes, & thou
shalt gadre floures of Joye and of gladdesse. (And
said, thou shalt haue rest in the companie of a Wyse man, &
laboure in the companie of afoole. (And said, to be satis-
fied With litel is Worship, and not to be satisfified With
moche is shame. (And said enquire Whan thou hast don
any default, and if thou haue erred, correct thy self and
repent the, and after that repentaunce Ware thou falle no
more thereto, and loke thou vniunte the not of any of thy
goodde dedis. (And said he that preiseth him that doth we-
le is partoner of his goodde dedis. (And said, accompany
not With him that knoweth not him self. (And said
he is in grete reste y refrayneth him fro agre. (And said
he is wele disposed, that can tempre his desyng and his
speche. (And said, take noo shame to here trouth of Whom
so euere thou herest it, for trouth is so noble that it worship-
peth thos that pronouce it. (And said, that thing that
kepeth amayn from shame is bettir than the riches purchas-
sed thereby. (And said many men may aperceue falsities

in them self. that fynde faultis in all oth: And sayd
to a man that fled: Benquissed: from abataille, thou doost
ayn to flee from the honourable deth to the shamefull lyff
And sayd he that erreth, or he knowe the trowth, ought
the somer to haue forgeuenesse. And said moche Wyne &
sapience may not acorde, for they be in maner contrarious
And said, suffisaunce is a casteil that kepeth Wysemen
from ayen Werkis. And said if he can not eschewe it: yet
kepe it sek: And said that thing that afoole leseth can
neuer be recouerd, but a Wyseman can lese no thing. There
was a foole that blamed him, wherfore one of his schalwes
ayed him leue to auenge him, to whom he saide, a Wyseman pe
ueth neuer licence to do amysse. And said all thinges be
strengthed: & susteyned by Justyce, & all thinges be amu
nysshed: & feblissed by Inuistice. And said all that thou
doost may not be kept ofeile, al be it, it be nat nowe vnder
standen it shal be knowen at somtyme. And said good
renomme is better than richesse, for richesse wol be losse and
renome wol laste, Sapience is a richesse that wil neuer
faile nor admysshe. And saide Ware the of deolouship for
the Wit that is oucome With Wyne, is like the hors that cas
teth his maistres. And said take heed of the gupdynge of
him that thou ayen gyle of, if he gouerne hym self ayen
by lilyphode, right so Wyl he gupde the, for by reason he ought
to loue hym selfe better than the. And sayd he Ware thou
breke not the lawes that be for the comone prouffyte. And
saide pueritee is better than ayen gotten richesse. And saide
ama Without scienc is lyke a royaume Without a kig. And
said aking ought to take none to his seruice but suche as

he hath proued afore good and true. And said he that
taketh all men in like condicion may not make him all his
frendes. And said committe all thy causes to god With
out eny exception. And said repute not thy synnes litel
nor magnifye thy good & dis for thou shalt haue neede of
them if they were more. And said to his disciples be Wa
re of this Worlde & thinke it is a thorny busshe that thou
must trede vpon. And said like as those that be Worshy
pse kepe them from angre in the presence of their kynge by
as grete reason ought they to be Ware, so be they agre thm
afore god that is to vnderstanden in euery place for god is
ouer all. And said he that is long or he be angry is far
er to appease than he that is lightly wroth right as the gre
ne Wood is hotter than the other Whan it is wel kynaled.
The: Were brought afore him certain people whiche said to
urse I mure to hym he answered if ye haue any other ma
tere to Wymme of me then this do it erell is holde voure peas.
The: Was greter reuerence made to another man than to him
Wherefore oon asked him if he hadde any anie therat he answe
red if he hadde more scienc than I I wolde haue hadde euie at
him or ellis not. And said sapience & goode renome is not
founde but in goode psones Wherefore they be better than the gre
te richesse that is founde in foolles & euil peopel. And said
thy saule ought to thinke wel & thy body to helpe thereto
And said that thou oughtest kepe secret in thy courage dis
couer it not to euery man. And said oon vnto him y salbe
him in a poure clothynge this is not Socrates thus pouerly
attaied that gaue the lawes to y peple of atenes to Whom he
answered y true law is not made by good attapemet but by

Vertue reason and) seyrice ¶ And) sayde to his Disciples
Dysprese the deith, and) semblably drede hit ¶ And) say
de a Wyseman ought to knowe What is his saule

Platon is by interpretation as moche to sepe as en
ded or fulfilled) & Was of grece by his fathers syde
he Was of the noble esculapi⁹ kinned & by his
moders syde of the kinned) of zalon that ordeigned Diuers
lawes, as it is abouesaide, he dwelled) With socrates the spa
ce of .v. yeres. & after the deith of the said socrates he vnder
stode that in Egypte Were certayn of pythagoras disciples to
Whom he Went) & proffited) moche in learning With them, he
retourned) then aghen to Athens, & there he ordeigned) .ij.
scoles & vsed) laudable lyff, in doing good Werks helping
& nourishing the neddy peple, And) they of Athens wold
haue made him their lorde, he refused hit vterly for as mo
che as he knewe them of lorde & Wilked godpious & fine,
he wold that he coude not lightly chaunge their disposicion, &
also he Wyste wold if he shulde correcte them like as it apper
teyned they wold serue him as they did socrates, The say
de plato lyued) .lxi. yeres a man of good discrecion, dispo
sicion, & right pacient, & a grete geuer of his good) to pouer
men & to strangers, and he had) many Disciples, amōge the
Whiche .ij. of them after his deith, that is to Witte, zenocra
tes & Aristotiles held) the scoles ¶ And) the sayd) Platon
Did) teche his sayence by allegorye, to the intent that hyt
shulde not be vnderstande but by Wyttie men, And) he br
ned) hit of Tymeo and) of socrates he made .vi. bookis, &
preched) and) taught the peple that they shulde geue graces
and) thankes to god for his goodnesse & mercy, & for that

he made them all egall in so moche, that he amay neuer so
mighty, his power can no more, than if he were a puer crea-
ture, resiste against death, semblably he had and thanked god
for the Witte that he hath geuen to man. And saide yma-
gine no thing to be in him, but that, that is nedfull good
and couenable. And saide, be not couetous vpon wor-
ly goodes, for god hath ordeyned that we shulde haue suf-
fisaunce in this worlde. And such suffisaunce is called
Sapience, the which ye ought to haue with the deede of
god. Which is the keye of goodnesse, wherby ye may entre
and attayne to the good and true riches of this worlde
liuing to do all thing that may cause hatred and euil
will, for and ye wist holbe summe thinges that ye loue &
pryse, as euil and vyle, ye wolde haue them in more hatred
than loue. And sayde, directe and amende your self, and
after labour to correcte other and if ye do not ye shal be dan-
ned. And I telle you, the thing that hath made me moost
gladde, is that I haue not sette by golde ne siluer, for if I
hadde gadered grete tresor I shulde haue had many trou-
thoughtes. Where I haue now Joye & gladdnesse, which in-
creases daily in me in lernynge wysdom. And for to lette
you wete, that golde and siluer aren not good, to be ouer-
moche set by. There is summe countre that a litill puor
or vncorne bone, is bought for a grete soume of golde
And in other places, men take glasses bras and other
suche thinges, for as moche golde. And therefore if it were
perpetely good of him self, he shulde be egally chosen, and
loued ouer alle like as sapience is chosen and loued in
euery Countre. And sayde, Enquere and selle to

haue vertues, & ye shal be saued praise no foule thingis and
blame no thing that is laudable, & trauaile you not for to
winne thinges, that shal lightly be lost, folowe after your
good predecessours attape you With iustice and clothe you
With chastite, & so ye shal be happy, & your Werkes lauded.
And said Custome is a grette thynge. And said the Wyl-
lied Werkes dampne and distrope the good & the bittrenes-
se of the aloe tre distrope the Wittenesse of the hony. And
said, A Wyseman ought not to thinke on his lossis, but
ought to kepe wele the remanaunt of his good. And
said he that doth not for his frendis while he may, they
wol leue him when he shal haue moost nede to them. And
said that sapience is good, for she can not be lost as other
cattalles and wordely goodes may. And it was asked him
Wherby a wyse man might be knowen, and he answered when
he wol not be wroth of the iniures that ben don vnto him,
and reioysseth him not when men praysse him. And It
was asked of hym, howe men might best be kenged of their
enemyes, he answered for to be vertuous, and to do good,
and noble dedes. And sayd to his Disciples Enfor-
ce you to gete Sciences, by the whiche ye shal sprete your
saules. And do your part for to kepe the labe in suche wy-
se, that your maker may be content With you. And he
saide a yong man that had sold the spuelode that was com-
to him by succession. And he dyspended it amysse in gre-
te dyuers and other misreable. To whom he said the erthe
eteth other men, but thy self etest the erthe. And it was
asked of him, Why it is that trefour and Science may
not accorde to gyde. And he answered and sayd

that one thing, he is a cōplissed may not be dpyued And
said that he that trusteth in his fortune, And is not som
What bespe and diligent to labour in goode Werkes the goo
de resorted from hym, as doth the arrowe from the stone that
it hath light vpon. And said he that teacheth good to o
ther, and doth it not him self. Is like to hym that lighteth
a candle to another, and goth him self darkeling. And
saide a king ought not to be gretely praised, that reyneth
onely but vpon his subiectes, but he ought to haue laboure
That reyneth and hath lordship vpon his enemyes
And said he that gedreth and assembleth moche siluer
ought not to be called riche, but he that dispendeth it wor
shipfully and laudably. And som asked him howe one
might kepe him from nede, and he answered if men be riche
let hem lyue temperately, and sobriely, and if they be poore
lete hem labour diligently, Than some asked him of howe
moche goode aman ought to be content, And he answered
to haue so moche as he needeth nat to flatter nee borrowe of o
ther. And said to his disciples, When ye shal be wepy
of studyng, sporte you in redyng goode stories. And
said, that the Wyseman ought not to coucite the riches
se of his frende, lest he be hated, and dyspreyse him ther
fore. And said, A littill goode is a grette thing if thou
be content therewith. And said, it is better and amore co
uenable thing to aking, to remembre and se to the goode
gouernaunce of his people the space of a day, than for to
daunce & sporte hym a hole yere. And said Werkes don by
Wyseman causeth knowlege of thingis, & them discretely to dis
cerne, and Werkes don by ignoraunce is an vnkowen thing

til trowth stalle & sette thm in thir right Weg / & Workis
doon by lesingis is for to Disorder goode thiges / & put them
oute of thir propre placis (And) saide thou shalt neuer be
patient Whyl thou art couetous / And it Was asked him
howe he might haue lerned so moche Wpse / he ansuerd by
cause I haue putte more oille in my lampe to studie by than
Wyn in my cuppe. And it Was asked of him What man is
moost couenable to gouerne a towne / And he ansuerd he
that can Wele gouerne him self / And it Was also asked of
him What man Was moost Worthy to be called Wpse / and
he ansuerd he that taketh moost hee to goode conseil and
casteth moost doubtis (And) sayd that the vesselles of
golde be proued and knowen by thair solwe / if they be bro
ken or hole / so az men proued and knowen by thir spe
che if they be Wpse or foolis / And It Was asked him Whi
che be the moost Ignorant men in thir dedis / And he said
suche as Werke moost after thir owne cons. yll / and that
obeye to thm self / and for default of goode aduysment
Dispose hem hardely to do Wpkynd dedes / And they asked
him Who dooth moost Wrong to him self / And he said he
that melieth him to thos that he ought not (And) said
the ignorant peple Jugeth lightly the fawrenesse or the filth
that they se outwarde / & the Wpseman Jugeth by that / that
they se of mannes cōdyacions (And) said he findeth sa
pience that seeketh her by the right Weye / and many erre
by cause they seke her vnduely and blame her Without cause
And saide he that is ignorant of good sapiēce / knoweth
not him self / & he that knoweth not him self is of all ig
norauntis the moost ignoraunt / And he is Wpse that kno

With Ignorance . and he that knoweth it not is ignorant
¶ And sayd Wrath leaeth shame in a lefe ¶ And said
The King resemblith to a grette Fyure growyng of litil
and smale rempyng Watres and therefore if he be swete the
litil shulde be swete . And if he be salt the litil shulde be
salt ¶ And sayd he Wele Ware that in bataille thou truste
not all onely in thy strength dyspreying thy natural
Witte causeth Victorie Withoute might but smuthe may
men haue Victorie by strength Withoute Use of natural Wit
¶ And sayd Wordes Withoute goode effect . is like a grette
Watre that drowneith the people and doeth it self no prouf .
¶ And sayd a suspicious man is of aynl condicions
and lyueth in sorowe ¶ And sayd he not Willing to Use
any Wordly delectacions into the tyme that ye se likerly Wit
te and reason graunte thereto . And if thiese two agree
thou maiste Wele and lightly knowe the fairenesse and
the filth therof . And in What Wyse they varie and What
Difference is betwene hem ¶ And sayd The Feames
aren somtyme lost by neglygence And somtyme for Using
to mode Ialnesse and also by to grette trustyng in Fortune .
Also Whan men entende not to increase the people to in
habyte the lande . And also Whan Wette lasteth longy ther
in ¶ And said The ende of Indignacion is to be ashamed
of him self . And It was ayed hym howe A Wy
seman coud be troubled . And he ansuerd Whan he is
compelled to tell the trowth of an vnkowen thyng to
hym ¶ And sayd . Whan thou shalt se A man of
goode Disposicion . and full of parfection . thou ought to
do after hym . for couetise is bothe Welie and feike in hym

to go after him, for couetise is bothe weke and seke in him

¶ And said, dispraise not a litill thing for it may encrease ¶ And said, blame not nor rebuke a man when he is in wrath, for then thou mayest not direct him ¶ And said, be not gladd of the euill fortune of another, for thou knowest not howe the world may tourne against thee ¶ And said, stablish thy witte both at thy right hande and thy left ¶ And thou shalt be free ¶ And said, there is three thinges that doth me harme to see, that is to saye, A riche man falle in puerterie, a worshipfull man dispraised, and a wise man mocked, and scorned by ignorant people ¶ And said, be not in fellowship with the wicked men for no good that they can promise thee ¶ And said, when a reyaume is in prosperite, Couetise is bounde to the king, & when it is in aduersite, the king is bounde to couetise ¶ And said, Couete not that thy thing be hastily don, but desire onely that they be well don ¶ And said a man ought to be better content & is more bounde to his prince, for een fauour word of hym than if other hadde geuen him grete giftis ¶ And said, the giftes that be geuen to the good people, askith retribucion & the giftes that be geuen to the naughty people, causeth them but to aske more ¶ And said the wickednesse followeth after the wicked men, & dispraiseth all goodnesse, like as the flye that setteth her vpon corrupt thinges, & leueth the white flowers ¶ And said haste thou not to praise any thing vnto the tyme that thou knowest if it be worthy, for to be praised or not ¶ And said, that a wyseman ought not to exalte him self before the ducōming but meke him & thanke god, that it hath pleased him to exalte him in grace & put paine to

bringe hym out of his Ignorance in the Waye of right Wy-
senesses & cortesie for if he shulde rebulke him shamefully it
shuld be cruelte & to istraite him casely is courtesie. And
said that .ij. Disputers Disputing & argumyn. for to haue
knowleche of y^e trowth of a thyng haue no cause to be wroth
to gyde for their question falleth to oo cōclusion. but & if
the one thynketh for to gquere the other they may haue light-
tely hated to gyde. for as moche as ich of them wolle
brige his felawe to his owne entente & so to subdue his oppo-
nyon. And said Whan thou wilt borrowe or are any thyng
of any man if it be refused the thou ought to be more asha-
med of thyn asking than he of his refus. And said he that
can not nor wil gouerne him self is not able to gouerne
many other. And said a Wyseman ought to aske curteysly
& mekely & With fewe wordis like as the lede that dra-
weth more bloode of a man mekely & Without noyse than
with the syncewolle that pricketh faster & maketh more noyse.
And saide amon of feble courage amoueth him lightly of
that he loueth. And said enforce thy self to knowe god &
drede him & payne the for to knowe thy self & to teche othe-
r and rather to do so than to lise the in thyn other daily ocu-
pacions. And said Desire no thyng of god but that is
prouffitable but desire of him the good that is durable lo-
ue not simply the goode lyff here but principally the good
ende. And said he is Unhappy that gettueth in his malice
& thinketh not on his ende. And said relyen not thy
getting in thynges that ben from the ne tary not to do for
them that haue don for the. til they aske the the recompense.
And said. He is not very Wyse that gladdeth or

reioysed him in Wordely prosperities, and is troubled in ad
uersities ¶ And said, the filth of Wordely Witte is kno
wen in moche speche ¶ And said, first thinke & afterwarde
speke & than execute, for thinges chaunge lightly ¶ And
said, ancre the not so depnly, for if thou acustume it, it woll
tourne ones to thy harmes ¶ And said, If thou be wil
ling to geue any thing to any neddy body, tary not till to mo
rowe, for thou knowest not what may befall to the. And
geue to him that may not labour ne gete his liuing ¶ And
said be not Wyse onely in seying, but in dedes, for the speche
Wasteth in the World, & the sapience of dedis, is prouffita
ble in the euer lasting World ¶ And said, our lord accep
teth him for noble, that doth goodde Werkes though he be pe
asible of litle Wordes, and reputeth for euill the praieres &
sacrifices that ben doon by euill people ¶ And said, If thou
laboure to doo goodde, thou shalt therefore suffre no pyn, for
if thou hast dilectacion to do synne, thy dilectacion shall
vanishe & be none, and thy synne shall abide euer with the
¶ And said haue in mynde the daye that thou shalt be called
to thy Jugemet, & thou shalt here nothing, & than thy clatte
ryng tounge shall be still, the thought shall faile the, thy ren
shall be drike, and thy humanite shall be consumed in to the
erth, and thy Witte so corrupt, that thou shalt haue no po
wer to fele the stanche of thy body, nor howe the Wormes
shall suke thy rotten kareyn, Also haue in mynde the place
wher thou shalt goo, the lordis and the seruauntis shall be
alle like in the sayd place, and that ther may nether
frende ne foe hurt nor helpe the ¶ And therefore lerne
ne good sciences and disciplyne, for thou shalt not

Knowe Whan thy departing out of this Worlde shalbe and
yet be certayn that amongis all the yestes of god / sapience
is the moost excellent. He yaueth goodnesse to the good peple
& pardonieth to the Wilked their Wilkednesse. thinke &
haue in thy minde continually that thou haste ad: & trust not
in any thingis of this moeuable Worlde. be Wele Ware that
thou do no foule dedis for no delectacion nor Winningis. & be
Ware that for the Variable plaisaures of this Wilked Worlde
thou lese not the ioyfull & euerlasting blysse ¶ And saide
loue sapience vnderstande & herken the Dysmen & be obser
uant to thy le: & Werke not but in due tyme: & yet take le
de so be thou shalt do it. Like that thou say no Worde vncou
uenient: & be not proud for no riches: & ne desyre the not
for non euill fortunes be Wele disposid: to all peple: & dis
praise no man for his mekenesse ¶ And saide that thou
reputeest no vice in thy self blame not another though he
doth it. & thou ought not to desire to be praised of vertues
that be not in the. ne do no such thing that thou woldest bla
me or Dispraise another: if he doth it. Thou must do such
thingis as been good & couenable though they be forbidden the
And saide A Dysman ought to repute his errour grete
& his good dedis litill And saide a folpe is to cut the dy
nes: & take a Wey the euil branches therof & to leue Within
our self the couetises. & oth: Wilkidnesse And said li
ke as we kepe our self from the multitude of meates for the
helth of our body. We ought by a grete reason to absteyn vs
from vices for the sauacion of oure saules And saide he
that addeth to his gentilnesse noblesse With good maners
and condicions is Worthy to be praised. And he that

taketh and suffiseth him conly, With the gentilnesse that co-
 meth to him by hys kynred, Without purchassing any
 othre vertues, ought not to be called good, nor to be holde
 noble ¶ And sayd, if thou fele thy self more true to the
 kynge, than othre ben, and that thy wagis ben like to thei-
 res or lesse, yet thou ought not to compleyne thereof, for thyn
 ar lastynge, and so ar not theires ¶ And sayd, If any ha-
 ue enuie at the, and by enuie saith euill of the, Sette not
 therby, and thou shalt haue peas With hym, for he seeketh
 not but for to haue nopsse With the ¶ And sayd men ought
 to kepe Wele their halidages, that is to witte principally from
 euill doynge ¶ And said, the more that thou art exalted
 in high astate the more thou ought to be meke and curte-
 se to the people to the ende, that their loue may abyde With
 the, if any thing shulde befall the, othre wyse than Wele
 ¶ And sayd onneth may aman kepe the loue of his fre-
 des, if he wol correct him rudely of his fautes ¶ And
 said, a wyseman ought for to chese goode men to be his ser-
 uauntes, like as men chese the goode ground for to la-
 bour hit

Aristotle by interpretation in grekes tonge is fulfil-
 led, or complete of goodnesse, And he Was sone
 to Nichomachus, the Whiche Was right conynge
 in fislic and a good fisicien, & Was boren in the Towne of
 Stagire, and he Was of the kindred both by his fadres sy-
 de, and by his modres syde of Esculapius of the Whiche he
 re byfor hath lemade mencion for he Was in his tyme the
 moost excellent And the best of all the grekes, and Whan
 the sayde aristotle Was, viij. yeres of age his fadre putted

him in the cite of Athens that than was called the Cy-
te of Wysdom . and there he lerned Gramare Rhetorike
and other booke of poetrie . And thern he studyed the
space of .ix. yeres proufftyng gretely thern / And in
thoos dayes men sette moche store by the foresayd sciences
and was thir oppinion that it was the laddre to go vp in
to alle other sciences / And certayn other Wyse men at the
same tyme as Pytagoras and Pythoras and dyuers other
reputed and held the sayd sciences for no sciences & did
but make and scorne thern that lerned thern / Saying that
suche science as Gramare Rhetorik and poetrie / Were not
couenable to come to any Wysdom / And that Gramare
is not but for to teche the children / Poetrie but for to tell
fables and to make lyls / Rhetorik for to speke faire
and in termes . And When Aristotle hadd thys wordes
he had grette merueyle therof / and was gretely agreued
With such as held the same oppinyon . And strength him
after his power to susteyne alle manere of Gramaryens
the poetes and also the Rhetoricians / And sayd plainly
that Sapience can not excuse her of the sayd Sciences for
Reason is an Instrument of Wytte . as It appereth open-
ly . that knowyng of any thyng is to vse of Reason / and
this prerogatiue / Whiche god had geuen to men is right
noble and Worthy . to thentente that amongis the men
he shuld be holden for the moost Noble and most Wyse
that more vseth of reason . And that better and mo-
re couenably receyueth in hys herte thynges . And
tellet him in place . and tyme couenable . And for as
moche as Sapience is moost noble of alle other thynges

He ought to be declared by the best rayson and couenable
manere and by the moost pleasamit and short Wordes that
can be don Without erroure or letting the sentence for the
reason be spoken imparfeite the name of Wisdome if lost
therby and so is the speaker in fault And so the hearers re
sten in doubt of the sentence And after that aristoteles
colde the sciences abouen said he lerned of plato in a place
Called Epidemie Ethikes and the .iiij. sciences theologi
kes and at that tyme he was .xv. yeres of age and When
plato went the secod tyme into Ceale he left Aristotiles in
his place in the saide towne of Epidemie In the Which he
taught the science and lerned it and after the deth of plato
the kynge phelipe of macedoyne sent for aristotilles Which
went to him in macedoyne and ther dwelled With him du
ring his lyff teching contynually the saide science and af
ter the deth of kynge phelipe Reigned his sone Alexandre
the grete And When Alexandre departed from macedoy
ne for to go into the Countre and region of persia theore
toured Aristotill to attenes and there he dwelled .x.
yeres studymg til that he became a souuerain clerk and a priest
accused him by ouer to the Citizens telling him that he
worshipped not their goddes like as other people did at
that tyme Whereof aristotill was aduertised and hastily
departed fro Athenes and went into y towne of setagire
Where he was borne fering that they of Athenes wold ha
ue don to him as they did to socrates if he had dwelled
lenger With theym And he ordeigned a place in setagire
Where he helde and kept the scoles geuing many good in
structions to the people And occupied the tyme in good

dees. And yauue grete almesdees to poure people. and
maried many poure children that wer fadir and modir lees
and he taught benignely alle tho that wolde studee what
astat or nacion that euer they wer of and ediffied & builded
newe apen the said Cite of Stagire and thern ordigned
labes. and yauue instructions to kingis and princis whi
che they tooke and kept right reuerently. and after he
deped in the age of .lxxij. yeris. they of Stagire tooke his bo
nys and right worshipfully put hem in a shryne wher they
held their counsaile for his grete witte and also for the gre
te and feruent loue that they hadde to him. and as often
tymes that they hadde any grete matere for to haue the de
claracion therof. the men whiche were of counsaile wolde go
and stande as nigh the saide shryne wher the bonys were
as they wolde for to haue knowlege of þe trouth of their ma
tere. and thus they did for to worship him the more. and
their opimons and very trust wer for onely kepnyng nigh
the said shryne their wittes shulde be the better and their
vnderstandyng more pure and subtil. And the said
Aristotill hadde in his tyme many kinges sones that wer
his disciples. and he made in his dayes wel an .x. bookis
of the whiche we haue now. .v. in logike. .iiij. in natu
re the booke of Ethik the booke of politike the booke of Metha
fisike. that is named theologicke and the bookis of the Wit
tes of geometrie and platon rebuked him bicause that he
wrote his sciences in bookis. to whom he said in excusing
him that it is a thing knowen and notified ynowe. that
all tho that louth science ought to do nothing that shulde
cause the losse of her. And therefore It is good to compose

and make bookis by the Whiche sciēce shal be lerne d. ⁊ When
our memorie shal fayle it shal be recouered by meane of boos
lis for he that hateth sciēce shal not profite in hit though
it be so that he se the bookis ⁊ biholde hem yet shal he sette not
by it but departe Worse ⁊ lesse Wyse than he Was a fore. ⁊ I
haue made and ordeigned my bookis in suche forme that the
Wyse men shal lightly ⁊ aysely vnderstande hem but the ig
norant men shal haue but litil auayle by hem. ¶ And the
saide Aristotiles held gladly in his hande an Instrument
of the sciēce of the sterres. ¶ And said to king Alixandre
he that hath in this Worlde good ⁊ laudable name ⁊ the grā
ce of god ought to aske no desire non other thing. ¶ And said
thus to him Directe thy self first for if thou be not iuste ho
we maist thou Wele Directe thy peple. ⁊ if thou be in errour
thou canst neuer gouerne hem Wele for a puer man can not
make another rich. he that is Disworshipped can not wor
ship auother. he that is right feble may not helpe another. ⁊
so may not goodly ne Wele any man Directe another. but
if he Directe him self first. ¶ And there if thou Wel take
of the filthes from other. cleanse thy self first. or ellis thou
shalt be as the leche that is sick ⁊ can not hele him self and
trauileth to hele other that haue the same sickenesse. ¶ And
said It is a grete chastisement to the peple to haue a right
Wye lord. ¶ And It is a grete corrupcion vnto them to
haue a corrupt and mystaied kyng. ¶ And sayd. kepe
the fro couetise for thou oughtest to thinke and remembre
Wele that It is not laudable thyng to haue rycheesses in
this Worlde. and shame in the other seying that this Worlde
is no more but onely abaytynge place for to go to the

other Worlde ¶ And said, If thou wol be riche suffice the
With such as thou hast, for he that hath not suffisaunce can
neuer be riche What goodes that euer he hath ¶ And sayd
If it Were so that by euill doing It shulde fortune the to ha-
ue som good, & by Wele doing to haue sem harme, yet esche We
the euill orellis thou shalt be deceyued atte last & euer de We-
le & atte last thou shalt be remunered, therefore ¶ And say-
de, suche thing as thou prayses vpon thyself blame it not
vpon another, and do nothing to other, but as thou woldest
it Wer don to the, refrayn thyn owne Wille, & hate not other
men, be not enuious, and haue hym not in Indignacion
that hath offensed the, for no man can somtyme esche We
our, be not couetous, for couetise lettith the mānes reason,
taketh aweye the knowlege of trouth, do not vncouenale
Werks, take compaynie With Wyse men and studie in their
bookis, fle lingers, for the lyers lyeth not but for vnlindes
Wing of reason and of her faulces, the lest harme that can fall
to alper, is that no man belyueth him of nothing that he
saith, neuerthelesse man may better be Ware of a theffe than
of alper ¶ And sayd the hertis, good people accordeth
togidres, like as reming Watre With the Watre of the see, &
the hertis of euill people can not lightly acorde, all be it that
they be togidres, as the vnrasonable bestes that playe & lepe
togidre & sodaynly falle to fighting ¶ And said, ordigne
that your offices and autorities ben pauen to them that
loueth & foloweth trouth & rightwysnes and cause them to
haue rigorous pyenes þ ben harmadoers & loueth falshode &
desepcion ¶ And said, If ye haue doubt in any thing counseile
you to Wysemen & if they dispraise you therof be ye neu Wroth

therefore/and if a man hath som vice & beside that hath many
vertues ye ought not therefore to lye to aske him counsaile
¶ And saide many man shal both lette & trouble the that
can not helpe the ¶ And saide Justice is a measure the whiche
the god hath ordeigned vpon the erthe by the whiche the feble
is defended from the myghty/and the true from the vntrue
¶ And saide the wys man knoweth what ignorāce
is in a meche as somtyme he hath ben ignorant but the
ignorant was neuer wyse & therefore he knoweth not what
is wysdom ¶ And said to Alexāde/ther be many litil be-
sinesses in thy royaume & many grette & generall & if thou ge-
ue pouoir to any pson vpon the grette & thy self to occupie the
litil thou shalt belewite & perceue that grette damage shal
therby fall to the in tyme comyng if it falleth not sonner
¶ And said liberalite is to geue to nedie peple or to him y^e hath
deserued it so that the gift be after the possibilitie of the ge-
uer for he that geueth euer wasteth ought to be called waster
& not liberal ¶ And saide sapience is the defense of the soule
& myrrour of reason therefore he is right blessed that traueil-
leth to haue her for she is the fōdmet & y^e wote of all noble
deeds & laudable thingis & by her we may wīne the good on
e and kepe vs from payne euerlastig ¶ And said O alex-
andre if thou vse thy pouoir and lordship other wyse than
thou oughtest to do thou shalt be ouercomen/of ouer shal com-
lesingis/of lesingis shal com Injustice & enemytee/of In-
justice and enemytee shal com bataile.and by bataile the
lawe shal be perisshe/the peple hurt.and thy possessions
lost ¶ But if thou vse thy lordship as thou oughtest
to do trouth shal increase in thy Royaume/of trouth

Shall come Justice of Justice loue of loue grete pestis & su-
retie by the Whiche the lawe the people and thy good shall
be mainteyned & encreased. And said he that maketh his
Royaume seruauant to the lawe shall reigne & he that taketh
& put out the lawe from the royaume shall not reigne. And
said. A king ought to be of goode & strong courage to re-
mebre wele the orde of the Werkis & to be courtous & fre &
to refrayn his Wrath wher it apparteigneth and shewe hit
wher it nedeth to kepe him from couetise to be true to go-
uerne him as nygh as he may after his goode predecessours
to reue to his men as they haue deserued to defende & kepe
the lawe & the feith & cur to do wele after his might & if
the strength of his body faile him therme to kepe the might
of his courage by the Whiche he shall be the more assured in all
his nedis. And said the king that gouerneth him & his
roaume wele by his wysdom Is worthy to be greetly praised
& lauded. And said to Alexandre seche to Dymme the ri-
chesse that be not transitorie the lyf that is not mouable
the kyngdome that can not be taken aweye from the & the cur-
lastmyng Iope & be pitefull but not somoche that thou stonde in
dangier therby to pugnacion & Justice to thaim that haue de-
serued it Without delay trauaile the to fortiffie the lawe
for in that is the loue & drede of god & when thou shalt be co-
pelled to take vengeaunce of thyn enemy put it not ouer til
another daye for the fortune & condicions of this wolde mo-
ue & chaunge oft tymes sodaynely. And said thou ought
not to hate him that saith the sothe nor to chide him that ke-
peth the feith but he that shall do contrarye to the feith be thou
his enemy With all the power of thy royaume. And said

It is better that thou correcte thy self and amende the after
the exemple of thy predecessours than thy successours shuld
amende hym after the exemple of the. And said Worshipp
the goode men & thereby thou shalt haue the loue of the people
and sette not al thy wil in this world in the which thou
maist not long abyde. And saide Worshipp sapience & for-
tiffie it by good maistris disciples & scolers. Worshipp hem
paye for their expensis & kepe hym of the household, after
that thou shalt se they shalbe prouffted & sped in the sci-
ence. And thou shalt fynde that grete prouffyt & worship shal
com to the therefore. And said he is of bygge & strong
corage of good discrecion & laudable feith, that bereth paci-
entely all his aduersities for a man can not be liued in
his prosperite. And said thou ought to thinke that the
Welyste of all thy enemies is stronger than thy self.
And sayd thou ought to cherishe thy knightis & thy
yomanry and to haue hym in as grete loue in tyme of peas
as in tyme of wete for if thou sette litil by them in tyme
of peas they shal forsake the when thou shalt haue more ne-
ede of hem. And saide the gretest prouffyt that thou canst
do in thy royaume is to take abeye the Wykkid peple & to re-
ward the good. And saide a man is of an gdition that
taketh no hede but to the vices & faultes of othre in disprey-
sing of them. And said Worshippful deeth is better than sha-
meful liue. And said the sapience of a man of hoh degree
is worship & the fele of him that is of high degree is a shame
& auarice is the thing that taketh a wey the name of genti-
lesse. And said the good price ought to goune the peple as
his good predecessours haue don & to loue & cherishe the good.

and? tane peple more than his tresour or other wordely good-
des/and to delite him in that / that he hath right wysly / &
not wrongfully. And? said no man ought to be ashamed
to do Justice/for if the king be not iusticial he is not king
but he is violent and rapay. And? said? the Wilkid men
olepe for drede/and? the goode for there goodnesse. And?
said? men ought to do wele to the good? peple & to chastise
the Wilkid? by rigour. And? said? Wrath ought not to
be to sharp ne to swete/ and? he wrote an epistoll to Ale-
andre/that the kinges been worshipped? for in. thinges that
is to witte for instruction of good? lawes/for conquestes of
landes & regions and for to proplisse & distroye desertes:
wildernesies/and? he wrote also to alivandre that he shulde
not be willing to correcte all n. nes faultes to rigoreusly
for it lith not entirely in mannes power to kepe him from
dying anyl / & therfore it is good sörme to foryeue errors
& if it be so that of nede pugmacion must be don/men ought
to sörwe that they do it by cöpulsion to amende & pugmisshe the
errors & not in manere nor by weye of vengeaunce/ & he sa-
we a man that hadde his hand smytten of for thefte that he
had? don. And? he said for asmoche as that man had taken
from other such? as was not ther owne men haue taken from
him y. that was his. And? said thou maist not so wele cau-
se thy peple to loue the as to cherisse hem & sörwe hem right
wysenesse/ & if thou doost the contrary though thou hast the
lordship of there bodiees thou hast not the lordship of there he-
tis ne of there courages/ & that shalt thou finde whan thou
callest vpon there seruise at thy nede wherfor it is a grete dā-
gier for a king to do iniurie and to make his peple hate him

And said he is right he ppe y can chastyse him self taking ex-
emple by other. And said fortifie your saules With good de-
des & departe you from couetises Which distroyeth the feble co-
rages ¶ Ther is nothing that maketh a man lesse to
be sette by than to preyse & boste him self of his goode dedes
And it Was asked of him What is the cause that Wisemen
Wol not be Wrothe & any man Wol teche him. And he ans-
werd for as moche as Wpsemen knowen that sciēce is a right
proffitable thig. And said he that Wol not nor can not do
Welle atte lest ought to kepe him from auil doyng. And said
to his Disciples loke that ye haue iij. keres. ij. for to be wise
& lerne sciēcis & proffitable thmgs. & the other ij. for your
other Wordely besynesses ¶ The moost pffitable thmgy to
the World is the deeth of the auil peple. And said a man
may net be so Welle knowen as in grette auctorite. And said
in all thigis the lest quāte is the lightest to bere sauf onely
in sciēce for he that hath moost the of the lightest may bere
it. And it Was asked of him What Was the moost reuenable
thig for a discrete man to haue. And he answered that that
shuld abide With him if he Wer ascarped out of a drowned
ship in the see. And said men ought to loue to lerne the best
of the sciēcis as the bees loue the swetest of the floures. & he
had a noble & worshipful heritage of the Which he lette other ha-
ue the geuināce & Wol not go thider him self. And it Was
asked him the cause. And he answered that he that ofteneft
goth to se his heritage hath more displeasure. And said
the tōge of a fool is the key of his secret. And said to one
that Was slowthfull and Wol not lerne. sithen thou Wol
not take the payne for to lerne. thou shalt haue the payne

to f. l. Wx & vncōnyng. And said kepe the from the feliship
of him that knoweth not him self. ¶ Tho that len
dably inclined & vterly disposed to vices may not increas
se in good ne proffyte in science. And saide if thou wol be
bandone to thy body al his wil thou shalt be the worse both
in helth & in all othyr thinges & atte last thy saule shal be
dampned therefore ¶ He that is entierly inclynd to do
formacion may not be praysed ne come to good ende. And
said a mery man wol not lightly be wroth. ¶ A li
beral man may not be enuious ne a couetous man con
tent with his riches. And said the man is proued & try
ed by his werkis as the gold by the fyre. One of his dis
ciples made to him an enil raport of one of his schalwes. to
whom he said I wol not beleue thyn enil wordis ayenst thy
schalwe nor I wil not beleue his enil wordes ayenst the. And
said like as the raim may not proffite to the corne þe is sown
wen vpon the drye stones nomore can studieng auaille to a
foole ¶ A mannes tonge sheweth his witte or his folie
¶ Experience ought to correcte a man and to helpe him to
liue wele. And saide sapiēce maketh riches to be fayer & by
deth putte. It was asked of him what was fayer speking
And he ansuerd to speke litil & laudably & to geue reasona
ble answeres & he wrote thus to alexandre ye be a noble &
mighty king & more mighty than ye were & shal increase yf
ye direct & gouerne wele & iustely your peple & in so doing
the peple shal obeye you but if ye be an extortioner & take al
their good from them than ye shal be lord of the poorer peple
and than shal ye be like him that hath leuer goune the don
kestis than the men ne ther is nothing so couenable to a king

as to coueyte vnduely the goodes of his peple. And saye
de he that hath alittill of trowth desireth to haue more. And
saide reason maketh aman to be more souuerain than he. It is
e he that hath no reason is but alceste in many thinges the
newest is the best, but loue is contrarie, for the elder it is
the more it is worth, & one Abrahyn lord of sciences asked
him What thing aman ought to lerne first that seeketh sapi
ence, to Whom he answered the gouernemet of the saule. In
asmoche as she is euerlasting and more noble without any
comparison than any thing that we haue, & han they asked him
howe may the saule acquere sapience, and he answered as
a seke man seeketh his fisicien and as ablynde man ouer
reth of the colours to theym that se hem, and it was aydd
of him, howe a saule might se her self, and he answered the
saule that lacketh sapience can se nothing as the eyen With
out light that nether se hem self nor other. And said all
manere of thinges haue properites, and the properite of
discrecion is to chese wele the good from the euill. And
said the lordshippes Wonne by study dangiers and paynes
and so kept, ought wele to contynne and prospere. And
thoos þ be lightly Wone & kept in Joye and plesaunce, com
me to alittill prouysyt atte last, & we se comonly the tolnes
Wherin the inhabitantes take grete labour he wele mayntey
ned and encreesse With grete riches, and the tolnes full
of plesaunce & delices full to ruyne & destruction. And sai
de hastinesse of speche maketh men to erre. And said I mer
ueille howe he þ men laboure Without cause except it is ple
ased With all, & he of Whom men say euill Without cause is an
gry With all. And said loke that thou be not as the bulter

Whiche castith the flour & lepeth the brenne. And saide
men ought not to take the gouernāce of the peple to a child
to him also that can not knowe the nedis of the poure peple
to him that is couctous to him that wil werke withoute
deliberacion ne to him that is vengeable. And said ther is
no differēce butwix a child of age & a child of maneres as
of condiciō. What age that euer he be of for the condiciōs of
men aren knowen & shewed by dedis : not by age. And
saide It is needful to a man if he wol be good that he be able
of him self to knowe trowth & do it in dede or ellis that he lerne
hit of othre for he that of him self can not vnderstande
hit nor wil lerne hit can not be good. And said good-
nesse is diuided in maneres the first is in the body the
second in the saule. and the thirde in the operations Wherof
the moost noble is the goodnesse of the saule for in vsing the
vertue therof is founde and knowen the forme in good dedis
And saide a man findeth sapience and good condiciōs in
long lernyng of trauay science. And said ther be many per-
sones that knowen the good werkes & doo hem not Whiche re-
sembleth the seke folkis þat aye he lye & gseill of the leche & do no
thig thereafter & therfor the bodies been without helth & the
saules without blessednes. And said one may knowe the in-
ward disposiciōs of a man by his outward operations. And
said Wele doing is a laudable thig neithersse it is somewhat
harde to do but lightly one may do euil as an archier to faile
of the butte is no wonder but to hytte the pike is agreeet ma-
strie. And said in diuers manere We may be euil but We may
not be good but in one wey. And said default of witte cau-
seth many harmes & maketh many men to fall by ignorāce

Not knowing what thing to be don or left ¶ And said
Aged folkes louen togider, and so doo not children for
olde folkes haue their delectacions like & yong folkes in di-
uers weyes ¶ And said agrette acōplissing of mēnes fe-
licite is to be wele frended than aman whitout feliship can
not haue hole felicitie ¶ And said euery man hath neede of
freendis, Wherther he stādeth in goode caas or in badde, if he stā-
deth in euill cōdicion, they for to helpe him, and if he stande
in good caas, he to make mery hym and cherishe them
that they may helpe him to resiste incōuenientes that might
falle ¶ And said noon hath delectacion in iustice, but the
iuste man, none hath fauour to sapience but the wysema and
noon loueth frendshipp but the true frende ¶ And said the
Wilikind men susteyne their perilles by their bodely strength
and the good men suffre their perilles paciontly by the ver-
tue of their saules Whiche pacionce cometh not by might of
arme nor of hand, nor nonother mēbre, but onely of grace
of the saule, and therby to resiste aeynst couetise and other
griues of this world, trusting therefore after to come to
blisse, & he wrote to King alipāde in this forme, thou ough-
test to obeye wele the cōmandemētes of god, for he hath geue
the thy desires, and all that thou hast asped of him ¶ And
said sapience is lyf & ignorāce is deth and therfor he y is sa-
piēt is a lyue, for he vnderstādeth what he doth & he y is igno-
rat is dede for he vnderstādeth not what he doth ¶ And said
the ātiquite of the tyme maketh the werkis olde, & bydeth no-
thing but renōme Which resteth in the hertis of the successours
it is needful than to conqueere good renommee & therby shal
endure noblesse ¶ And said lesig is the sickness of the saule

Whiche can not be held but by the meane of reason Why
he lieth neuer ¶ And saide Amoshe Wyseman is he that
prounseth not the thinges into the tyme that he is present
that wol vnderstande hem. And the best speaker is he that
speketh not til he is wel purueyed What he shal saye . &
y best Werkeman is he that beginneth not his Werkie into the
tyme that he hath wel disputed & auised it . in his herte
Nether is none that ought to haue somoche thought as the
Wyseman. for it is necessarie to him to be purueyed and
certayn of his Werks And saide men are more inclined
to couetise than to reason. for couetise hath accompaigned
them from their childehoode . & reason cometh not to them til
that they be of p[er]fytte age ¶ And saide . the children hate
their maistres When they teche hem for they knowe not what
good may befall them thereby . but thinke onely the labour
of the payne of their lernynge ¶ And the saide Aristotiles
callid Alexandre asking hym questions vpon the gouernance
of the lordis : of the peple . to Whom alexandre gaue good
answers . But neuer the lesse Aristotiles ket him with
a Rod . And It was ayed of him Why he had ket him
Without cause. And he answered this childe is like & able
to be a grette lord & a mighty king. And I haue ket him
all onely for to helde him lowly . and in mekenesse for
he shal be to soon proude ¶ And sayd If thou canst direct
another . direct him as thy self . And a yonger man ay
ed him Why he was so puer To Whom he answered . My
pouerte hath nothing offended me / ne doth me no harme
But they hath don the and shall do harmes ynowhe
¶ And sayd . The Forzumes ben maynteyned by

the lawes ordeigned by the king and princes. And said
the kinges and princes ben sustented & upholden by knight
hode. And the knyghtes ben manteyned by moneye, &
money cometh of the people, and the people is gouerned by
Justice Without Whiche no Royaulme may prospere

Alexander the grete Was sone to phelip king of ma
cedone. Whiche phelip reigned by .xx. yere. And the
said Alexander began to reigne in the .xviii. yer
of his eage. And he said to his peple in this wyse. I pray
lordes I will in no wyse be contrarie to your wylls ne to
your dedes. But I shewe to you that I hate fraude & mali
ces, & as I haue loued you durynge my faders lyf. so wil I
do in tyme comynge. And I bothe counceille & pray you
that ye drede goddys okepe him as souerayn of all. And chese
him for king, & be most obeyssant to him that shal best pour
ue for the good astate of his peple, & that shal be most obe
dyent & merciful to poure folkes, that beste shal kepe Justi
ce, & the right of the feble ayenst the myghty, him also that
shal best dispose for the publyke Wele, & for no alectacion of
worldly pleasances shal not be slowfull to kepe & defende you
and by Whom ye shal be defended, & all euill & harmes, by
the meane of his good dedes shal be destroyed, and him that
most hardyly shal put him forth for to destroye your ennemi
es. For suche ought to be chosen kynge and none other, &
Whan his people had herd the reasons abovesayd and kno
wen his grete discrecion wytte and vnderstandynge they we
re gretefully amercuyllid, and answered to him thus. We
haue herd and vnderstande thy grete reasons. And haue
resseyned and resseyue thy good counceyll, and therefore we

Wole and bysche the that thou Perygne and haue the lord-
ship vpon vs durynge thy lyf / We hope that ther is none
that hath so wele deservyd to be our kynge ¶ And thus
they ches him to the kyng and to the lord and coroned
him & gaf him the b'essinges / and praid to god that he
wold blesse & mayntene him ¶ To whom he sayd I haue
herde the praver that ye haue made for me / beseeching to god
that he wol stede faste the loue of me in your hertes & corages
And that by no maner of the delectacion he suffer me to do
thing ayen your proffites ne to my disworship. & sone af-
ter he sente lettres to all the princes and good towne of
his Fopaume ¶ And whan he had sent his lettres One
daire kyng of perce and of mede sente to Alexander for tri-
bute like as he had of his fader And he sente him word
that the kyng that leyde that egge is dede ¶ And after
this Alexander made grete conquestis and whan he had
gquered Inde he wente to acontre callid bragman the whi-
che whan they wiste his coming they sente many wyse men
to him / whiche salwed him & saide / sir alexander thou hast no
cause to werre vpon vs ne to be our willig for we ben both
poure & meke / & we haue nothing but only sapience the whi-
che if thou wolt haue pray to god that he wol poue her to the
for by katayll thou shalt not haue her ¶ And whan alexan-
der herd hem saye so he made al his Ooste to tarpe & with
felwe of his knyghtes wente within the said contre for ten-
querre further of the trowth ¶ And whan he entred with-
in the same ground / he found many poure folkes Women &
chylderen al naked gadring herles in the felde And he
apoyd of them many questios to whiche they ansuerd right

Wysely, and then he bad him aye of him somme thing that
myght doo him good & to alle therr peple, & he wolde geuen it
him gladdly ¶ And thenne they saide, Sir We are the none
other thing but þ thou wilt geue vs euerlastyng lyf Then
ne Alexander ansuerd & said, thou might amā make other mē
nes liues euerlastyng, Whā he maye not lengthe his owen lyf
an ouer ¶ And that ye aye of me is in no mannes power
that lyueth ¶ Then they saide to hym, Syth thou hast goo
de knowleche therof, Wherfore trauallest thou thy self to des
trope all the World, and to gadre alle the Worldly tresours
and wost not Whan thou must leue hym ¶ Thenne Alexan
der saide to hym, I do not alle these thinges that ye saye of
my self, but god hath sente me thurgh alle the Worlde for
tepalte and magnifye hys name and to destrope thm
that bileue not in hym. ¶ And somtyme Alexander
Wente dysguyssed visyting his lordes and enqueryng of
hrr dedes ¶ And vpon atyme he cam in to a towne of his
owne, And sawe two men of the same towne byfore a Ju
ge pletyng, of the Whiche one saide to the Juge, Sir Juge
I haue bought an hous of this man, And longe after I
haue founde Within the same a tresour Within thertye, Whi
che is not myn, And I haue offred to diluere it to hym
And he hath refused it, Wherfore Sir I biseche the that
he be compelled to take it for as moche as he knoweth it is
not myne for I haue no right therto ¶ Thenne the Juge
comāded his aduerser partie to ansuere to the same, and then
ne he saide, Sir Juge that same tresour Was neuer myn
but he hath edysped in that place that Was byf re comyn to
alle tho that wolde haue edysped therrin, And therrfore I

haue no right to take it. And thence they both required the
Juge that he wolde take it to him self, to Whom he answe-
red, and said, sithen it is so that ye saye, that ye haue no
right to Whom the heretage hath longed, and yet longeth
Where the tresour Was founde, how shold I haue eny right
ther to that am but a stranger in that caas, and neuer a-
fore herde speke therof. ye wolde excuse you therof and gine
me the charge of the tresour, that is euill doo. ¶ Thence he
aride of him that had founde the tresour. Whither he had ony
children, Whiche answered he had a sone, and he aride that
other in like wise, & he said he had a daughter. Thence the
Juge said & Jugged that a mariage shold be made betwene
thim and that they shold haue the tresour by that meane.
And When Alexander herde this Jugement, he had grete
meruayll therof, and said thus to the Juge. I trowe that
ther is not in al the world so rightwis ne so trewe a Juge
as thou art. And the Juge that knewe him not said and
aride of him Whither ony Juge wolde haue don other wise.
He certaynly said Alexander in many londes, Thence the
Juge hauing grete meruayll therof aride of him Whither
it rayned, and the sonne did shyne in tho londes, as though
he wolde haue sayd that is Was meruayll that god shuld
sende ony light or rayne or other good thinges to them that
doe not ryght & trewe Justice. And therof Alexander had
gretter meruaylle than byfore and said that ther were but
fewe suche peple vpon erthe, as they were in that lande.
And as Alexander Wente out of that lande he passed thurgh
a cite, in Whiche all the houses of that cite were of one heigh-
te, & byfore the dore of euery hous Was a grete pytte or graue

in Whiche cyte ther was no Juge, Wherof he had grete mer-
uaylle. And ayed of the inhabytauntis therin Wherfore fu-
che thingis shold serue. The Whiche ansuerd him & sayd
First for the outrageous height of houses, leue & Justice
can not be longe in a towne among the peple. And they say
de that the pittes or graues Were their owne houses to Which
they shold sone go to & there dwelle vntil the day of Juge-
ment. And as touching that they had no Juge, they saide
that they made good Justice of them self Wherfore they ne-
ed no Juge. Thanne Alexander departe from them right
Wel pleased. And afore his deith he wrote a lettre vnto
his moder desiring her to make no sorowe for him. And
sone after Alexander died & was put in a Coffre of gold
and buried in Alisandre & he was born there With grete
reuerence by kinges princes & other grete lordes, that kept &
fulfilled his testamēt as he had ordeigned. Thanne stert
vp one of the gretest lordes of them that kept him & said
thus, They that neuer wepte for other kinges, now ought
to wepe for this samel. And tho y neuer had meruail of
advisite, shold now haue meruail of the deith of this king.
And he desired the other lordes that they shuld saye some
good thing for to comfort the peple that was gretly dismai-
ed & troubled for the deith of king alexandre, or for the deith of
the worthiest king that euer was. Thene one of them saide
king alexandre was wot to kepe gold & siluer, & now gold &
siluer kepe him. And he saide it by cause of the chest that his
body laye in Which was of gold. And another said alexan-
der is deithed so sines & filthes & now his saule is With the
good saules Which ben purified. And another said alexander

Was Wente to chastise alle men/and now he is chastised/
¶ And another said/ the kinges Were Wente to drede him
and now the pourest man of al the Worlde dredeh him not
¶ And another said/ pesterday al the erthe suffised/ not
to Alepāder/ & now the lengthe of his body suffiseth him
And another said/ Alepāder might here pesterday & no so
dy durst speke aeynst his Wille/ and no W aery man may
speke : he heerith not ¶ And another said/ the more is the s
tate of king Alepāder Was grete & more excellent the more
is the occasion of his deth grievous & ppte full ¶ And ano
ther said/ thes that sawe not pesterday Alexander fere d in
gretely/ and now thes that see him fereh him not ¶ And
the: said/ Alexander Was he Whos crumpes durst not come
nere him/ and now his frendes dispreyse and wil not see
him ¶ And When Alexander began to regne he Was but
.xviij. yeres of age/ And he reigned .xxvij. yere of the W
che he employed .ix. yeres in bataylle and in conquering
And .viij. yere he restyd hym Visiting the groundes and
landes that he had conqueryd ¶ And he had victorie by .
.xxiij. maner of langages/ And in two yeres he fought
alle thorient and occident/ And the nombre of his kingh
tes that Were comonly of his reteneb & at his Wages Were
CCC. viij. M. Witheut pomārye & othz men necessarye to
his Wares ¶ And he deyde in the cage of .xxxv. yeres/ &
he Was of sangweyn colour/ his face ful of pockis/ One of
his eyen graye and that othz black/ smale & sharp teth vi
saged/ like a lyon. And Was of grete strengthe & leued
moche Wares fro his chyldehoode vnto his lynes on x ¶ And
he commanded that the people shold worship god & kepe hem

from symmet And saide the World is not susteyned but
comonly by science And the wyames be not directed but
by the same & all thinges ben gouerned by reason And
saide sopiere is messagier of reason And it byfell that
Alexander passid thurgh a toun wherin vii. Kinges had
regned before And he askid yf ony of theire lineages was
alyue And they of the toun saide yf a sone of one of the
said Kinges And alexander desired to see him And the
peple saide to alexander that he was aue in the churcheperdy
And alexander went to see him & axid of him wherfore
he abood so in the churcheperdy & why he wolde not take vp
on him suche astate as his fader had & his Auncestrie as
other men do Seemyn that it was the wil of all the peple
And the yong child answered & saide O right beunte
uous kynge I haue here a thing to do the whiche when I ha
ue don it I shal do thy comaundment To Whom theme al
lexander ayid What thyng it was that he had to do there
And he answered I am sechynge the bones of my fader & of
my auncestrie's kyniges for to put hem a part from the other
but I finde hem all so semblable that I can not kuowle one
from the other The me alexander saide to him thou ough
test to acquere worship in this world And If thou had
dest goode and stronge corage thou mightest haue all thy
faders goodes and of thy predecessours & all theire honours
To Whome the yong child answered & saide I haue good her
te And alexander ayed him wherin And he saide by cause
that I haue foude lyff without deth pougth without eage ri
chesse without pite Joie without trouble & helth without
sickness Certaynly said alexander of all these thinges haue I

none. Therme sayd the childre yf ye wil haue hem/ are hem
of him that hath hem/ and he may geue hem & none other.
Therme Alexander said that he had neuer seen man of so
grette discrecion. Alexander used euery day to be in a cer-
tayne place/ for to here the complayntes of euery body. And
it was so that vpon a day onely that ther cam none to com-
playne vnto hym. And therefore he wolde not that day
shold he put in the nombre of the daies of his regne.
And whan he was redy to fyghte with kinge daire/ it was
told hym that the same daire had with hym more than .cc.
M. good fyghting men. Wherto he ansuerd & sayde a good
cooke ought neuer to be abasshed to see in his kechyn many
sleep among other bestis. And the patryarkes & prela-
tes that were for that tyme cam and sayd to hym. God
hath geue to the lordship vpon many wyames/ regions and
countreys to thentente that thou sholdest haue many children
begotten of thy body/ for to haue the succession of the same
after thy deeth/ and therefore it were good that thou sholdest
haue many wyues. To whom he ansuerd/ that it shold
torne to hym to grette ashame yf he had ouercome alle the mygh-
trest men of the world/ for to be dysconfited by women.
Ther cam to hym a poure man wel and wysely spekyng
whiche was purly arayed. To whom Alexander sayd
I haue maruaylle that thy clothynge is not after thy spe-
che. For ther is bytwene them grette difference. Therme the
poure man sayd. O myghty kinge I may of my self lerne
to speke & to haue reason with me/ & ye maye resonably clo-
the me/ thene Alexander made him to be clothed with one of
his best gownes. Also ther passed a theef byfore alexandre

that Was goyng to be hanged, Whiche saide O Worthy King
saue my lyf for I repente me sore of my mysdoes, & he me
Alexander comanded that he shold be hanged, Whyle he had
goode repentaunce ¶ Also vpon a tyme one aspid of him
p. pieces of golde, To Whom Alexander saide, thou art not
Worthy to haue so moche, And he sayde to him aghen, Syr
if I am not Worthy to haue so moche yet ar ye able to geue
it me ¶ And alexander aspid of Aristotle What thing a
goode & a manly King ought continuellly to doo, And he
ansuerd that he ought to thinke euery night to the good go
uernauce of his pple, & the day folowynge to put it in effect
¶ And it Was aspid of him What thing Was moost de
lectable in conquering of landes and of countrees, And
he saide the moost delectacion Was to geue largely and re
compense them that haue doon good seruise to him ¶ And
he aspid of Aristotle by What mene he shold be counceylled
And he ansuerd & saide, Ordaine vpon the gouernemet of
thy houshold him that hath many seruautes & can velle tu
le and gouerne them, & make him thy pcurour and reay
uour of thy money that hath grete spuelode & spendeth dis
cretely and notably ¶ And a Patriarke aspid of hym
What he wolde do With so many men as he had, And he
ansuerd I that am lord of them that ben grete & mighty
lordes may wel forbere to be lord of their seruautes ¶ And
ther cam two men before him differet of oppinions, to Whom
he saide the setence that shal please that one shal displese that
other, & therfore cosente ye to the trowth, & that shal please you
both ¶ And it Was aspid of him Why he worshippid more
his maister than his fader, And he ansuerd for as moche as

I haue of my maister euerlastyng lyf. And I haue of my
fader lyf but for a certayn tyme. And when dares dought-
ters were taken it was tolde him that they were right fayr-
re. & therefore he wolde not see them feeryng to haue don any
dishonest thynges. sayng that grette dishonour were vnto
hym that had oucome so many notable & manly men in the
bataylles. yf he shold be oucomen by women kyng in his
pyrsons. And it befelle that one made a longe sermon
byfore him whiche noyed moche to alexander wherfore he sayd
de the predication is not to be salued that endureth ouer the
power of the heretizers. but that is good that endureth & ste-
the possibilite of them that hereth it. And it was apyd of
him how men myght acqyre the loue of othyr men. & he ans-
uerd in doyng hem good. or els atte leste in doyng hem no
re harme. And sayd men some tyme throue better by their
exemples than by their frendes. And it was aryd of him
how he might be so myghty. consyderyng that he was so yong
of age. And he said for as moche as I haue trauallyed
taquere frendes. and geuyn to myn enemyes. and by this
maner I haue power vpon hem alle. And sayd it is a
grette losse to a man to lose his frendis and more than to
lose his sone or his tresour. And sayd the frendes that he
acquerid by good dedes. ben better than tho that ben acquerid
by force. And vpon a tyme as alexander wente to sporte
te hym priuely. certayn men kyng at a Wyndoll keste wa-
ter vpon him. Wenyng that he had ben one of their felawes &
when they sawe yf it was alexander they were gretly aferd. &
alexander badde hem be not aferd sayng yf they had wete none
but hym yf they thought to wete. And as aristotle taught

many kynges sonnes With Alexander he asked ones of one
of hem, What shalt thou geue me When thou shalt be a king
The Whiche saide I shal make the my grete gouernour, & in
like wyse he asked of another, Whiche saide I shal geue to the
half my royaume. And the me he asked of alexander, Whiche
answered him thus, Maistre enquire of me not this day up
on that, that I haue to do to morowe, for When I shal see that
I neuer sawe, I shal thinke that I neuer thoughte, but if
I regne as thou sayst I shal, thene I shal doo as thou shalt
see & thinke to be couenable, And the me Aristotle saide to
him, Certaynly I Wote Wel that thou shalt be a grete & a
nighty king, for thy face & thy nature sheweth it so. Alex
andre sayde to one that long had ben his lieutenant & had
neuer rebuked him of no vice, I am no thing pleased With
thy seruice, Why sire sayde his lieutenant, By cause sayd
Alexander that I am a man as another & erre & haue erred
many a tyme, sith thou cam in my seruice, and thou sawest
neuer no faulte in me, therefore thou art not such, as I ought
to haue to be my lieutenant, for thou art not wyse, & if thou
hast seen & knowen my faultes and not corrected me therof
Thou art not trewe to me. And he said, Reason letteth
not to acquere science, but Mouth dispraysith it. And
somme asked of a wyseman called Alphomake, What Was
the cause that men obeyed so lightly to Alexander, And he
sayd by cause that he Was vertuous, that he had Wel kept
Justice and he had ben of good conuersacion and of right
excellent gouernement. And there Were two men Whiche
asked euery of them to haue to his wyf the daughter of a ri
che man, of Whiche two, one Was riche and the other pouere

And the fader gaf the daughter to the poure man, Wherefore
 Alexander axid of him Why he did so. And he sayde by
 cause the riche is ignorant & like to become a poure man. &
 the poure is Wyse & able to become a riche man. Alexander
 axid of a Wyse philosophre by What mene the saynges we
 re wel directid & holden in good astate. And he answerde
 by obeyssaunce of the peple & the iustice of the king. And as
 Alexander foughte ones in bataill many Women cam in the
 same bataill ayenst him, thene he Withdrew him hastily & sai
 de to his men if he shold haue victory of this bataill Where
 these Women ben, it Were no worship to vs. & if they had the
 victorie, thene it Were to vs a perpetuel shame. Wherefore he
 shal not fighte ayenst them Whyle the Women ben there. And
 saide it is a perilleus thynge a man to abide so long in the see
 that the storme & tempest come vpon him, that may well delyte
 during the faire weder. In like Wyse it is of them that dwell
 in princes & kinges houses. And saide it is a foule thynge
 to a man to haue grete wordes Without effeate. & it is a fay
 re thynge to him that put his Werks before his wordes. And
 saide the grettest & most laudable liberte that is to a man, is
 to kepe him from couetise. And When his fader commaun
 ded him that he shold gladly here the gmaundementis of his
 maistre, he saide, he wold not onely here them, but he wold
 fulfille them With gladly herte to his power. And said It
 is worse a man to haue defaute of discrecion, thene of riches.

Solome Was a right Wyseman & wel vnderstaunden.
 In especial in iij sciēcis that is to Witte, Geometrie
 musike, arismetrike & astrologie. & he made many good bookis
 among the Which one is callid Almageste the Which is of

Astologie; & he was borne in Alexandrie the gretest cite
that is in the land of Egypte. & there he made hys considera
cions in the tyme of kynge Adryan. and made hys dicti
ons vpon the considerations at Foodes / he was not kynge
all be it that many personnes calleth hym kynge / And
he lyued .lxxviii. yeres ¶ And sayd he is Wyse that
disposith his tonge to speke of god / and he that knoweth
hym not is the moost foole of all ¶ And sayd he that
is enclined to his Wille is nigh to the Ire of god / &
the nether that a man approucheth the deth / the more he ought
to labour and traueyll to dwelle ¶ And sayd Sapi
ence abydeth no lenger in the hert of afoole. than aslepyng
thing that may not tarpe in no place ¶ And sayd good
Wyte and good discrecion ben felawes ¶ And sayd /
A man of good sapience can not dye / ne a man of good
vnderstandyng can neuer be pouer ¶ And sayd Sapien
ce is a tre that begeth grene in the hert and fructifieth
in the tonge ¶ And sayd Beware that thou dispute not
with him that hath no knowledge / ne yeue not thy gseyl but
to him that askith it / ne telle not thy secret but to him that
can kepe it ¶ And sayd he that wol lyue wele ought not
to kepe in his hert all his aduersitees ¶ And said the mar
tre of a grete house hath many melancolies ¶ And said spe
ke Wysely as wele for thyself as for all other ¶ And said if
thou mayst not eschewe sotte me to be wroth atte lest lette not
thy wroth last longe ¶ And said the bestis of good pple ben
the castell & forterres of secretes ¶ And said a mā that is
not to be corrected by other / me may furly correcte them of their
fautes ¶ And said he that askid conseil of the Wyse man

and doth ther after Whether it turneth him to good or to
cuil he ought not to be blamed therof ¶ And sayde. It
is better a king to directe his peple than to haue grete
bondaunce of knyghtis ¶ And sayde Surete putteth a
Wepe sorowe and fere empereth gladnes ¶ And sayde
The Wordis of god auayleth not to them that haue put al
thir hert to the Worlde ¶ And sayde It is to grete folie
aman to thinke to moche on the thinges that pssith his
Vnderstandyng ¶ And sayde men been of .ij. natures some
wolle neuer be content howe be it that they finde ynough
somother seke and finde nothing ¶ And sayde men cause
taquere & gete money. And money is the cause taque
re men ¶ And sayde. Ye of the Whiche the Science ex
cith his Witte may be likened to a feble shepheard that hath a
grete heep of shep in his keeping ¶ And saide he that hath
put al his entente to his flesshly delites is more boe than a
kepyt ¶ And saide the hygher that a man is exaltid in his
lordship the more greuous it shal be to him to fall from the
same And saide thought is the key of certaynetie ¶ And
saide the reffuses of a nygardy ben better than the largesses
of a prodygall Waster ¶ And saide. thou canst do
nothing so acceptable to god as to do wele to him that hath
offensedy apouist the And saide if thou wol be wyse be not
in feliship With foolis. but be euer in feliship With them
that ben wyser than thy self And saide the saule can not
be decyued into the tyme that the body taketh his orde And
saide. Ifolpe is the grettest ennemy that any body may haue
¶ And sayd. Good Will is the fondement of all good
Workes & good Verbis is the messagier in the other Worlde

And said he that kepith the good opinion & leueth the
euill yeueth grete reste to his herte ¶ And said Seke-
nesse is the prisson of the body and saluacion of the saule

A Saron said that a king in his kyngdome may
be domaged and hurte, and specially by foue
thinges, the first is by grete drewnesse as to be
in. pere Without Rayn. the second is by expending more
than his luelode cometh to, the thirde is, to vse to moche wo-
men Wyth and huntynge, the fourth is to be of anyll mane-
res & of Wicked condicions & also to be to cruel & vengea-
ble, the fyfte is, to haue many ennemys ¶ And said the
moost notable maneris & conditions & the moost prouffyta-
ble is to be liberal and true of his worde ¶ And said he
that is liberal may not lye amys, the true speker may not
be shamed of his speaking, the meke & lowly man can not
be hated, the sobre man can not be seke, & he that Welle & dy-
ligently vnderstandith to his bysnesse may neuer repente
thowf & bringeth him to good pfection ¶ And said a king
or a prince ought not to truste them that dyspayse hym in
him that is couetous, in him that is com from grete pouer,
tic to grete riches, in him from the Whiche he hath taken
the goodes and lordshippes, in him that hath suffered many
domages and hurtes for the wyall mageste & ordinaunce
¶ He in him that hath made any aliaunce or pmesse With his
ennemys, & he ought to be Welle Ware that he yeue no power
to noon such as thoo abovesaide ¶ And said It is an
impossible thing that the man may kepe him from falling in
som falwe that is exaltid With a king in grete magnificen-
ce Without defferte ¶ And said Whan a Wyse pryncer knoweth

that any of his men had offence against him, he ought hastily to enquire the truth of the deed, and the quantite of the trespass, and if it be done wilfully or by Ignorance, and also If he was bound to do so, and if he be like to fall therein again. And upon every of the same points to Remedye hastily.

¶ And sayd, The kynges seruantes ought to shewe in seruyng hym their good vertues their faith the noblesse of their kynrede, to the intent that the kyng may better knowe hym and do to every of them as he shal haue deserued.

¶ And sayd, If A kyng loueth and cherissheth the vntrew and wilkynd men as them that ben good and true, he ought not to be called kyng for he is not like to reygne long.

¶ And sayd, If the kyngis counsellours his physicien and his confessor delecth wyth othir thinges, than languish to their offices. The kyng shal continually be ordommaged, seke of body and of the soule, And lyke to come to a foule ende.

¶ And sayd, He that sayeth not truth to his lord And he that counselleth wyth his frend And tellet hym not the truth of his counsell, he dystroyeth hym self.

¶ And Assaon sayd, A kyng shold not committe to another the besynes, that ys necessarie to hym self for to do.

¶ And Assaon sayd, The most secreete counsell of the kyng Is his conscience and his good deede is his best tresour.

¶ And of alle men, the truest is the best. And the best Rychesse ben they that be truely and duely gotten.

¶ And he sayth a kyng shold committe his besynesses to him that he hath proued in faith, in Witte & in good gouernance, & if he may finde no

suche take hym that hath euer be cōuersant With Wyse men
¶ (And) he sayth a Wyse kyng of good understanding
amendeth and auayleth moche his counsellours ¶ (And
he sayth When a kyng of good discrecion hath to do tūo
right hasty thinges, he sholde begynne at the noblest and at
the most preussyttable / And If they ben both tūo of one
estate, begine at that which may best be recceuerd in tyme
comynge ¶ (And) he sayth yf a kyng be merciful, his be-
synes shal goo wel, his Wysedom shal auayle hym in tyme
comynge yf he be trewe his people shal reioyse With hym, &
yf he be Juste, his regne shal endure ¶ (And) he sayth kin-
ges sholde gete good renōmee and othre mene dignities by
good mesure, for outrageousnes is not enduring ¶ (And
he sayth yt belongeth to a conquerous kyng to sette and
kepe good Justice in his Royumes & othre lordshippes go-
ten / And heu be it that it is a greuous thing to conquere
them, yet is it a more greuous & more chargeable thing to
kepe them wel ¶ (And) he sayth he that is most complete
of Wytt, is he that knoweth hym self, And that departyd
him not from the byssaunce of god for What maner occasion
that cometh to him, & that contynuelly thanketh him for the
goodes that he hath sent hym ¶ (And) assaron sayth that
an euil labbe and the loue of a shrewde lasteth no longer than
the shadowe of a cloud ¶ (And) assaron sayth that a Wy-
seman enforceth hym to fle and withdraue from harme
And the fool doth grete payne to fynde hit ¶ (And) as-
saron sayth When a Wyseman that is counsellour or offycer
to a kyng seeth that the kyng wille doo or saye any thing
damageable and harmefull to hym or to his Royume or to

his peple and subgettis he shold addresse and remembre
him of good examples of cronycles and histories of hys
noble and wise predecessour concerning vnto that purpos
in so moche, that the kyng conceyue and haue knowleche
that he sayth it for his Wele and Worship &c

Leger was born in Ethiopie and lerned his
science in the londe of Asteyn in the tyme of king
dauid the prophete. And was bought by a Jewe
for an esclaue or bondman for xxxi march. And his maif
tre pleyed gladly atte Ruse and ther ran by fore his maif
tres gate a Rpuer. And on a tyme as his maister & an
other man playde atte Dysse, they leyde & sette an othe to p
ge, that Who of them lest a game, shold do the Will of the
Winner. or he shold drynke alle the Water that ran and
passed afore his gate. So it happend that his maister lost
And that other comaunded him, that he shold do soell
his comaundment. And the loser ansuerd that he was
redy to be at his Jugement. Therne he sayd to him, thou
shalt gyue me all the good that thou hast of any valewe, or
thou shalt drynke all the Watre of this Rpuer. And he
that had lost demanded only respyte of one daye for taulse
him, & that other graunted it to him. And thus he abode
in his hous right pensyf and ful of thoughte how he might
escape fro this perille. And as he was in this thought
legmon his bondma and seruaunt cam home & broght vpon
his necke a burthen of Wood & salewed his maister. The
Whiche gaf him no answer, for the thought he was in.
Howe he it he was accustomed for tarysone hym for the

good Wordes that he founde in him, & thence legmon sayd to
hym Maister Who hath angred or greuid the And he an
swerd nothing agayn And legmon said, maister telle
me the cause of this sorow and woe, For I shal lyghtly
remedye it if I may, and thence his maister referred to
hym all the fayte as is afore rehersed, And thence legmon
said to him that he shold in no wyse abasse him, For he
wold gyue hym good counsell Thou shalt demaunde him
sayd he if thou shalt drinke that the riuer cōteyneth now
this present tyme or ellis all that, that shall reme and
come continuell, and I wote wel he shal saye that thou shal
drinke all that it conteyneth now, and when he hath so said
thou shalt saye to him, that he stoppe and make the riuer
to stande without rempyng ony more, and that thou art
redy to drinke hit that it sholdeth now, and thus thou shalt
wyne thy cause ¶ When the maister herde the counsell of
his bondman he was moche recomforted, And in like wy
se on the morrow he said to him that had wonne the owke, &
in this wyse he escaped from the payll, and so thence for
thyon he as ranchised legmon and made him free that afore
was bonde & thrall, And he did and gaf him moche good
and was reputed for right a wyseman ¶ And one of his
felawes of tyme past mette him on a tyme, And demaunded
of him art thou not he that were went to kepe sheep with
me, And he answered yes, how sayd that othyr Who hath
sette the in this estate, I shal telle the said legmon sayng
of trouthe, to be trewe, and not tendre vpon vntrouffi
table thinges ¶ And it was sayd that a boye apperyd
to him, whiche sayd to him, Wolt thou be a grette lord vpon

therthe and he answered of gods Will, I wil obeye him but
yf he wil gyve me the choyse & my playfyr, I wil peas
One asked hym Wherfore he wolde not be a kynge, he ans-
werd, yf I iuge rightfully, I may not escheue the hate of
many men And yf I dissimile, I shal Withdrawe me fro
the Way of paradise, I hadd leuer haue in this World suffi-
saunce With pouerte & Wyne the blysse of that other World
than for to lose to be hyght reysed in this World And da-
uid Was in a place Where moche peple spack among Whom
legmon Was strille, and he demaded hym Wherfore spekest
not thou, as othez do, he answered by cause ther is no Word
good but of gods nez no good silerce but to thynke on god
¶ And this Iesse that Was maystre of legmon gaf hym
moche good, the Whiche he distributed in almesse, & lende
it to poure nedye peple Withoute shere And therfore gods
mulreplied al his goodes gretly ¶ And it is sayd he lef-
te alle his riches and made hym self a recluse in a temple
solitairely vnto his deth, and there prechid many fayre thi-
gis & Wyse domes to his sone ¶ And sayd, Some take ab-
stinence & restrayne thy Will, For yf thou preyse the Worlde
and the diuerse aduentures that dely comen in doyng of-
fensis in thynge deffended of god, thou desirest but deth ther-
fore enforce the teshelle the myll and to folowe the good, for
the good mortifieth and destoyeth the myll ¶ And says
de sone speke euer of gods and god shal euer put good Wor-
des in thy month ¶ Some sette alway thyn owne Werks
to fore thyn eyn, And othez menys behynde the a parte
Some Whan thou seest ony synnar, reueue hym not of hys
faultes, but thynke on thyn owne Whiche of thou shalt peas

acompt ¶ Some empyloye not thy courage in the loue of this
World. Whiche is a thing that passeth and deceyueth alle
them that affie in hit. And hold the content With litil, &
coueyte not the goodes of othyr ¶ Some sette attemperallce
in thy lypnyng, and be replenissid With Sapience and
conuerse Wpth Wpsemen and so mayst thou gete Wpdom

¶ Some be simple, Well doynge, thynkyng moche, and
of fewe Wordes, but if they be trewe, and be no grete labo-
rer. And be not dyspreiser ne mocquer of othyr, be styll
and not ful of langage, for I haue ofter repented me of
moche speking than of beynge styll ¶ Some Beware that
the cock be not ealys awaked in the morenyng than thou
And drede god and kepe the from vayne glorie ¶ Some
Beware that thou be defrauded for to beleue, that thou hast
in the thing, Whiche thou hast not, though that men be
the it on hande by flaterie ¶ Some Who loueth god best
dredeth him most ¶ Some lerne goodnes & after teche it
forth to othyr, For doctours and teachers Wpth their teach-
inges ben lykened vnto springing Wellcs remynge, of Whi-
che the peple ben continuellý seruid, & yet they abyde alway
full ¶ And knowe thou sone that if a foole speke he shal,
be mocqued for his vncurtis speche, If he be still & speke
not he shal thynke euil, if he do ony thing, it is euil & loseth
his tyme, if he sette him to studie, he shal lese his dyspence
& shal not prouffyte, if of auerture he be riche he shal be proude
& presumptuous, if he be poure he shal fall in despayr, If he
haue ony good garmente, he wil be proude therof, If he de-
maunde ony thing, he shal aske it vncurtisly, & if ony man
axe of him to borrowe, he shal denye it, If he geue ought

he shal reproche hym. yf a man gyue to hym he shal come
him no thanke. Whan he is mery or Joyous it is out of me-
sure. And whan he is angry he is in like wyse yf men telle
him any thing in secreete he shal discouer it. yf he haue pui-
sance or myght he shal secretly seche occasion to doo auill &
shal trete his subgettis by violence. yf men fellowship
with hym he shal make hym angrie. yf men folowe hym
he fleeth the pple. Who so wil correcte hym he wil not doo for
him but shal hate his corrector. And his felawes shal ha-
te hym. yf he speke he wil be herd. And yf othir men spe-
ke he wil not here them. yf men praye hym to pardone ano-
ther he shal not do it he loueth better decept than trouthe a
man may not put him from his opinion. For euer he wil
haue his by hym self. & Who so doth auyl he reputeth it for
wel don. yf he stude or speke with wyse men he wil not me-
lie hym self nez take heed to hem. And yf he be with a mo-
re fele that he is hym self he shal defame and moque hym
he shal comande them to doo well. And he wil do the worst
he can. And he shal comande them to saue trouthe & he shal
spe his dedes shal be moche discordant to his wordes. for yf
his touge saith one. his herte thinketh another yf y he riche he
saith thou art an vfuier. yf thou be poure he shal sette noght
by the yf thou doo wel he saith thou dost yt by ypocrisie. yf thou
do auil he wil defame the. yf thou gyue to him he wil calle the
waster. yf thou gyue to him noght he shal holde the for a kait-
tyf & nigard yf thou be debonaire he shal saue thou art a bestie
& Who so draweth him from his copanye he saith he doth it for
pride. But the wyseman is all of othir contrary adicions for
he hath gentinece iustice besines foryeuenes & mekenes he can

Wel speke/and he styll in place & tyme/ he knoweth & doth
Wel. he hath his seruautis in his puppaulce & power. he is li
kerrall to demaunders/ he is vps in spekyng and Wel vnder
standing the wordes of othyr. If he lerne he shal meue good
questions. If men do him good he shal thanke hym. Who
tellet hym his gysell/ he shal kepe it secrete/ & he shal truste
Wel in othyr/ if he receiue/ he gyueth gladly without reproche
he wil do to none othyr man/ but as he wolde he don to. If he
be riche he shal not be proud therof. If he be poure or riche he
shal not forgete god/ he shal alway prouffyte in science. he
gyueth credence to hym that teacheth hym. he shal not graue
de to a gretter than he is/ ner dyspreyse a lasse/ he shal are no
thing but if he haue right thereto/ he is agreeable in his an
wers/ & saith no thing but if he knowe it Wel/ he hyndeth not
his science/ the more he accompanieth the men/ the more he le
ueth thym/ he cōfirmeth his Will to trouth/ Whether it Will
or not/ he correcteth hym self geuing example to othyr. he is
lightely to mōdy to do Well/ if he be a witnes it shal be writa
ble/ if he be a Iuge he shal iuge & do all thing truely/ if men
do hym harme/ he shal do good therefore/ he coueyteth not the
goodes of othyr men. he reputeth hym self as a stranger in
this Worlde/ & thynketh not/ but on his departing. he doth
Well and comandeth othyr to do the same/ he defendeth euyl
and kepeth hym self fro doyng it. And that lyeth in his
herte/ the tonge pronoucieth/ and his dedes ben accordyng to
his wordes ¶ Some vnderstande wysdom and wysdome the
same withoute thynking on othyr thinges for When thou hast
gotten it/ thou shalt be euer in Joye/ And knowe that it is
not gotten but by debonaire & by good keeping of thy tynge

For the tounge is the dore of the almyre of sapience. Wher
in euery man may wel entre yf it be not shet. And therfo
re men sholde kepe wel the kepe, that is to saye the tounge
more kesily than his gold or siluer. ¶ Some lose not thyn
owen thinges, for keepynge of strange thinges. For thy
propre thinges ben thy goodes. Whych the saule shal bere
wyth hym. And the riches that shal abyde after thy deth
shal come to othre men. Some honoure wyse dom. And
denye it not to them that desire it. & shewe it not to hym that
despyse it. ¶ Some who that hath mercy on othre shal haue
mercy on hym self. ¶ Some be thou content With that thou
hast Withoute couetyng of the goodes of othre. or of that
Whiche thou knowest thou mayst not haue. ¶ Some receyue
pacyently the wordes of correction. & of preachynge though
they be hard & greuous. ¶ And said he is right unhappy that
heareth & vnderstandeth not. & yet he is more unhappy that he
reth & vnderstandeth & nothing prouffyteth to him. Some ac
compayne the With them that god loueth. ¶ Some yelde than
kingis to our lord god of the goodes that he hath made the
to resseue in humilite. & departe them to thos that be nedye.
Some yf thou haue don ony good y the semeth good. geue no
laude ne prising to thy self therof. for thou wote st not if god
be pleasid With al or not. In euery werke is comonly som
thing euer contrarie. & the duersarpe of the werke is proude
thought. Some coueyte not the delites of this worlde but ouly
them y may make the nyghe to god. Some truste thou be
rely in god & loue them y obeye him & haue the in hate y diso
beie hym. Some ther is nothig more acceptable to god tha goo
de vnderstanding & that is in ten condicions that is to witen

in not preysing him self in Wel doing in being content of
 thinges necessarie to the lyff, to geue of his goodes for god
 Dis sake, to Will Worship to him self, to kepe him self from
 doing shameful thingis in geting science & connyng all the
 dayes of his lyff, to kepe him self from anger. In giuing
 his loue to all them that desire it, And to repute him self
 Worst, and the other better. for the men ben of two maners
 Somme ben good, and som ben badde. Wherefore a man
 shold humble and meke him to both, to the gode in pray
 ing god to make him semblable & like to hym, to the cur
 for as moche as it is not knowen. Whether his goodnes be
 within him hyd. And he wil not shewe it by vayne glorie
 And in doyng these thinges is a man reputed for sage &
 Wyse ¶ Sone Worshipe god and praye him that he wil ke
 pe th from hauing an euyl Wyf, and he wil teche & reforme
 her, for ther is none other remedie ¶ Sone shewe to other
 suche as thou hast lerned, ne schalshipe the not with shew
 we, that thou be not one of them, & haue thou none affia
 ce in the hous where the peple lyue this day & nye to morrowe
 ¶ Sone enshapte thy self with the Wysemen continuell
 ly for godd enlumind thy hertes by wordes of sapience in
 suche Wyse as the goodes vnder erthe ben moysted by rayne
 and with dewes ¶ And somme men saye that legmon is
 buried in a toun called karaualle betwene the mesquite &
 the marche. And ther ben buried, lxx. prophetes that dyde
 after legmon the Whiche the children of ysrael kept so long
 in hostage that they dyde for hunger ¶ And when Leg
 mon was nygh his deth he wepte sore, & his sone ayd him
 Why he wepte for feere of deth or for sorow that he had to leue the

World? He answered I Wepe for none of tho two thinges
but I Wepe bicause I haue away for to goo. from Whiche I
saue neuer man come agayn. and I here but litill bytail
With me. & am charged With many grette charges. And
I Wote neuer Whether I shal be aleged & discharged. az no.
ne When I shal come to thende of my Wape. And he sayd
to his sone. Sone thou oughtest to drede god. & not onely
to be worshipping of men. Sone When thou comest in a pla
ce Where shal be spoken of god. abyde there. for if thou be a
fool. thou mayst be ameded. & become Wyse. yf thou be Wyse
thou shalt increase thy Wydom. & yf god sende them any good
thou shalt haue thy parte. but & yf thou haunte places Where
god is not spoken of. all the cōtrarye shal happen to the. so
ne be aford of the vengeance of our lord as moche as thou
mayst. & drede him & cōsidre his right grette puissance and
might. And saide in like Wyse as in geuing largely a
man maketh of his enemy his frende. right so by pryde a
man maketh of his frende his enemy. And saide the Wor
de shewith the Wyse dom of the man & therefore ought a man
to be wel auised What he saith. And saide a trewe man
resteth in his trouthe. & the rewarde of a lyar is. that he be
not bileuid of that he reherseth. And said reherce ne tell
nothing to hym that wil not bileue the. ne demaunde not
that thimg that thou wost wel shal not be graunted to the
ne promyse no thimg but thou mayst and wilt holde and
keepe. And saide thou oughtest a boue all thimg fle the
companye of a lyar. & if thou maye not escheve his compa
nye. atte leste beware that thou bileue nothing that he saith
And said sone sette the not in the hiest place for it is better

that thou be taken vp fro the lowest place for to sitte in the
hpest, than to be taken from the hpest and be sette al bene;
the ¶ And sayd: Some yet ones I comande the that thou
drede god aboue alle thinges. for that is thing rightful &
prouffitable to the. And doo so that alle thy thoughtes be
alway in him and thy wordes scumblably. for the spekyng
and thynking in god surmounteth alle other wordes and
thoughtes as he him self surmounteth alle other creatures
And therefore men ought to lere him. notwithstanding
ony other thing that they ben constreyned to ¶ Some ma
ke thy crisons & prayers duely to him. for prayer is as a
ship that is in the see. for if she be good she shal be sauf and
alle that ben therein. And if she be amys. she shal perishe &
all they that be therein ¶ And sayd: A man may lightly
synde his liuing and his necessaries in this world. Why
he is of litil during as to be creatures. but a man sholde
poureye him of thinges necessities. for to liue with hym
Whan he shal departe hys ¶ And sayd: How may a man
make another to chaunge his Will. that can not reforme his
owne Will ¶ And sayd: Good Will is one of the goodes
Whi wof god is feruid. And gladly to lere thinges lotha
ble. is to him agreable. And a curyose answer ought mo
che to be praysed ¶ If the behoueth to sende ony message or
legation. sende a Wyseman. and if thou maist none finde
goo thy self ¶ And sayd: Byleue not him that speth to
the of another man. for he shal lye in like wyse to another
man of the ¶ And sayd: it is more light to chaunge mons
taignes fro one place to another than for to make hym vn
derstande that hath none entendement ¶ And sayd: do not

that of Whiche thou sholdest haue shame to see another doo it

(Two pacientis ben in this Worlde of Whiche one is he that seeth & endureth paciently that he hateth: & that other is to refrayne his Will. Ther ben thre estates of men thet ben knowen but in thre maners: that is to Witte the pacient is not knowen but in his aduersite & in his Irel. The vaillant man ys not knowen but in Warre. And the frende is not knowen but in necessite. Of alle other maners & conditions the Worst is a man to be suspencionous of his frende, and to discouer thinges secreete, to haue traiese and affaunce in euery man, to speke oymoeche of thinges vnprouffitable: & to be in daunger of anyll peple for couetise of goodes tēporell. And sayde the thought is the myrrour of the man wherein he may beholde his beaute & his filthe. And he saide be ware & kepe the for to be suspencionous for suspencion taketh a way the loue fro the peple. Witte without doctrine is a tree without fruyte. And said for to be ioyous & to salwe euery man gladly, to be liberal in giuyng & receyuyng & to forgiue gladly his enyl wil maken aman to be loued of eche body.

Alесе the phylosophre saith. Whan men weye of the their vertues ben dyspyssed. And the riche men ben more ferful than poure men. And he sayde the noble deth is better than a vyle domynacion. And said the moste and grettest eure or happe of aman is to haue a good felawe: now the me accompanye the with good peple and thou shalt be one of them. One of the grettest vylonyes & myquities of the Worlde is for to do vilenie vnto an impotent pson. And sayd If thou hast don any trespass or sinne repente the anon without abiding vnto the moren

And he said thou oughtest to geue hym thank, that doth the good of What condicion that he be of, so that he do it liberally & in good entente. And sayde he may not knowe ne apperceyue many thingis, that can not apperceyue ne knowe hym self. And said yf thou wilt haue enduring loue With and ther put thy self in payne to reforme him in good maneris and said yf a king be iuste & rightfule he shal seynorize & be lord ou the corages of his peple if he be othervyse though he be named for king yet wil they haue their corages vnto another.

Aldarage saith that the Werkes of this Worlde ben adressed by two thingis one is by science of Whiche the soule is adressed, & that other is by senes of Whiche the soule & the body ben adressed. And sayd men leue for to do moche harme & euill When they doubt & feere our lord. And said noblesse of lignage is moche couenable to receyue science. The intencion of the man shold be for to refrayne his courage from fylth & foule thinges, for the good lyf maketh the good renomee & causeth a good ende, he is right excellent Whiche is honourable in all his dispoites, & of Whom the Wyte surmounteth the Ire. He saide late it suffise to the to be so Wyse, that thou canst doo Well & kepe the fro doynge euill. There is nothing so euill vnto a man, as to be euill ordered, and in especyal, When he is yssued of noble and good lignage. And seyde for to come science it is a moche honourable and prouffitable thing, For by hit goodes of this Worlde and of that other ben gotten. A Wyse man wil nothing haue of his prynce but that Whiche he hath gotten by sayng trouth and by his good Werkes. And sayd he is a good lord that taketh vpon him payne to kepe

his suggettis in suche Wyse/as he kepeth his owen body, and
that he be not so rigorous and? oppressyng, that them befo-
ueth to leue his lordship And? that also he be not to them
so debonayr, that they dyspyse his maūdemontis ¶ And? he
sayde the most curteys gouer is he, that gyueth Without ay-
myng ¶ And? sayd? In What soeuer place thou be With
thy ennemy, be it in Disporte or other Wyse, make al Way
goody Wathe on thy self though so be thou be stronger than
he and? mightier yet laboure al Way to make peas ¶ And
sayd? in like Wyse as it is grette payne to the body of aman
to susteyne thmyng that is impossible to him, right so is it a
greuous thmyng to a Wyseman for to teche a foole ¶ And?
sayde, A suspitious man may neuer haue goody lyf ¶ And?
sayd? he is right Ignorant and? Unkynde that can not ge-
ue thankynq for the goodnes that ys don to him, but yet
he is more Unkynde that denyeth it to other ¶ And? say-
de, Th: that demaūdeth but reason is able to Wynquyssh
ouercome his ennemye

Thesille sayde, Thou oughtest to loue better the Ru-
de Wordes that been prouffitable and? true, then
the swete Wordis that been of decepte & flateringe
Som men put Remy in swete Drinkis and? the medicines
that sonest healeth people, aren bittre, and? of euill sauour
¶ And? sayde It is a foule thmyng to be so curious for the
fedyng of the body, that it hurteth both it & the saule. And
sayde/as a shipman taketh not the see Without he seeth that
he hath a couenable Wynde, no more shuld? a man Dispose
him to any maner Werkis Withou: that it be queneable for
the saule ¶ And? said thou oughtest to do that, that is most

proufeytable for the body . and rather that / that is moost
 couenable for thy saule . & not to do the cōtrarye ¶ And
 saide he that can wele conseyll other / ought to conseyll wele
 hym self and haue remembraunce to the saluacion of his
 saule / for it is a grette vice / to a man to worship & helpe ano
 ther and dis worship and hurt hym self ¶ And saide as
 it bycometh euill a man / that hath a foule & vnclene body to
 be clothed With cloth of golde or With cloth of sylke . right
 so it is a foule thing to haue grette beaulte of body and of
 dysage and be full of euill werkes ¶ And said we ought
 by reason to kepe cleenly our bodies . We ar moze specyally
 bounde to kepe honestly and wele that / that poueth be know
 lege of our lord god . that is the wysdom of the saule and
 not to hurte or ouercom it With meetes or drynkes . And
 it was axid of him howe a man myght kepe him from Ire
 And he answered / in remembryng that it is impossible he
 shulde al weye be obeyed / but that he must somtyme obeye
 And that he shall not alwaye comaunde but he shall be con
 maunded . And also that god seeth all thing . : if he hath
 this in consideracion . he shulde not longe be wroth / and he
 shal be agrete fatte man to whom he sayd thou paynes
 the sore to breke the Wallis of thy pryson ¶ And sayd
 When thou shalt correcte another shewe hit not . like him that
 wold kenge him of his enemy but do as the phisician that
 courtoisely speketh to his pacient . And When thou shalt
 correcte thyself shewe the as the hurt man doth to his leche

Sint Gregorie seide Recomande to god the be
 gymnyng & the ende of al thy werkes And said stu
 dye / and trauayle to knowe alle thynges . and

receyue and holde wyth the thoes that been most proffyta-
 ble ¶ And sayd . pouerte is euill . but anyll richesse moche
 worse ¶ And sayd . be thou pacient and haue reason in
 thy wrath . and light thy self wyth Sapience in steede of
 cāde . and presume not to be better than thou art . but thinke
 thou art dedely . Repute the for a straunger and thou
 shalt worshipe the straungers ¶ And sayd when they ship
 shalbe laden with grette tranquillite than thou oughtest fe-
 re to be drowned ¶ And sayd men ought to receyue me-
 rily all that god sendeth hem ¶ And sayd the battered
 of good men is better than the loue of anyl peple ¶ And
 sayd frequente and heunte the compaignes of wysemen and
 not of the riche ¶ And sayd dispraise not a litel of good
 thinges . for they may gretely encrease and amende ¶ And
 sayd Endure paciently without takynge anyg aumece

Galpen was one of the .viij. ledes knyght excellent
 in medycine . whiche were all .viij. superlatyff
 aboue all other ledis . of the whiche the first was
 Esculappus . The seconde Corius . The thirde Myrius . The
 fourthe Promemides . The .v. platon . The .vi. Esculapius
 the seconde The .viij. Ppocras The .viij. Galien whiche had
 none like to him . He was borne after the Incarnacion of
 oure lord . .ij. .C. .yeres And he composed and made wel a
 iiii . C . volumes of booke among whiche the xliij . that
 he studied in suche thinges as men desire to lerne of the
 art of medycine . his fader was right diligent to put him
 to the scole & spendid moche good vpon him & sent him in
 to the countre of Asie in the cite of Pargame . Athens Ro-
 me & Alexandrie for to finde the best maistres And there

he learnede physik geometrie, gramayre, and oth^r sciences
And he learnede physik of a woman called cleopatre why
che taught hym many goode herbis / And prouffitable to
all manere of sickenesses . And he dwelled long in Egi
pte : for to knowe all thysc herbis / And long after he dep
ed nygh the Cyte of Escam, fast by the grene see, in the
marches of Egypte . And in hys youthe he desired greet
ly to knowe the science demonstratiue . And he was so en
clined to lerne hys, that when he departed from the scole
wth oth^r children his mynde was euer vpon that . that
hys master hadde taught hym . Wherof his felowes mock
ed hym / And ayed hym why he wolde not play, and
sporte hym with hem . To whom he sayd . I take as grette
pleasaunce to recorde my lesson, as ye do in your pleyes . wth
of hys sayd felowes hadde grette meruaylle . And say
de that hys fader was happy to haue suche a childe, and to
put hym to the scole . that so wel loued wysdom his fader
was a grette labourer . his gramit fader was a souerayn
maystre carpenter . and hys gramitsires fader was an har
per and meter of landes whiche is the science of geometrie
Calpen was at Rome in the reigne of king Octauien
whiche reigned after Adrien & ther he made a booke of as
nascomie & many oth^r traityes . Som sey that grette part
of his booke is here brent & among hem som of aristotilles
bookes written with his hand & of danageras & of Andro
mache, and a booke that he hadde made of tryacles for ve
nyms, & taught the kynge of grece to breke the hilles, and
felle the vallies and to make pleyne weyes in ther countres
and edified Cities & closed hem with bigge Wallis, and

also to make ryueres reue through the townees. And in
other places. Where neede was. And to do alle other thinges.
that Were to the commune proffyt. And in thos
dayes they hadde more delectacion and plesaunce to the goode
rule and gouernaunce of their lordship than to the ease &
pleasaunce of their owne bodies. And their hertis Were
moche sette to haue goode vniuersities and scoles of grete
clerkes. And specially in physyke. And also they orde-
igned in euery Cuntre and region certayn folkis to ga-
der herbes and to brenge them to the maistres of physyke
for to preue them by experiance. And the same herbes thus
appreued Were sent to the luges clesid and scalled With
their scalles. to the intent that they shulde not be chaunged
& than the kynge ordained hem for seke folkis. And
the sayd Galpen sayd Wpdom can not proufynt to a foole.
He Wyte to hym that Wseth it not. And sayd The
unynesse cometh of the thinges passed. and thought of
thinges to come. And Galpen Was foure score yere.
In. Whan he sayd that many grete lordes be Ignoraunte.
Whan they be more enclyned to haue fayre horsses and ri-
che golunes. and other Jewles. than to Wyne goode fa-
me by good condicions. And saide The phisicians Were
Wont to haue lordship & to gouerne seke folkis & to cause
them to do suche thinges as Were most expediēt & prouffy-
table for their helth. and no seke man durst disobey his
phisicien. but shuld be galled to obey him Wherfore they
Were the soner recovered and hole. And now the leches
been subgettis to the seke folkys. And be compelled to
handple hem easely. and softly. And to geue hem

swete drinckis thogh it auayleth hym but litill, and ther-
 fore is the more sekennesse, and longer vnhelth
 And sayde, somtyme thou that were moost folke in their
 metis and lest drinke Wyne were best byloued, and most
 prayd, and now the most gluttons, and thou that of te-
 nest ben dronkon as the most set by, and the rather sette a-
 grette lordes bourdes, whiche giveth euill exempe to othe-
 r. And sayd, thou mayst wel Instructe all men, sauf one,
 by thos that be Withoute shame. And sayd, aman that
 knoweth wel him self, hath power ynowe to correcte him self
 And sayde Aman may loue him self so moche, that he
 is deceyued, therby for he se many that were and seme to
 be good, and at contraye. And sayd, he is iuste that
 may both do right or Wronge and yet kepe Justice, And
 he is Wyse and dyscrete that knoweth that, that suffiseth to
 be knowen, and that doth Vertuouusly to euery creature
 And sayde like as a seke man desireth, not to departe from
 his physicien, till he hath recouered his helth whiche he coulde
 not do by him self, In like Wyse aman ought to desire the
 compaignie of a confessour for the helth of his saule, And he
 saide aman that was gretly made of and decayed with
 linges for the strenght of his body of whom he sayde pater-
 nure It shall cause hym to repente hit at last

It Was asked of one called protege, wherfore it
 was that one of his neighbours made ope his he-
 re in blak, he answered, by cause noo man shulde as-
 ke to lerne sapience of him, and plures sayde the more good
 is that a foole hath the more he is folke, And it Was axid
 of one aristan, whan it Was good to lye With a woman, he

ansuerd / at altymes Whan aman Wyll hurt enpayre and
feble his body / And it Was asked of dymericates Why
he kriebe and preyued lest his Witte / He ansuerd In
that that I thinke / I Vnderstande and knowe but littyll
¶ And saide the Wyseman that replieth is better than the
foole that accordeth to euery porpse / And ther Was a Wyse
man called aze / that Was a prissoner to Whom his mayf
ter asked of What kynrede he Was / He ansuerd enquire not
of my lynage / but aye of my prudence and compynge / and
Was asked of another called Sygonce / also prissoner of
one that wolde haue bought him / Wherto he Was good / And
he ansuerd to be deliuered / and another man asked of him
If it were goode that he shulde bye hym / To Whom he ans
uerd I am no thing Worth but ye or som othex bye me /
another sayde he dispraiseth him self / that dispraiseth alle
othex / and praieth him self lalwe / And ther Was one that
praied god to kepe him from the daunger of his frendis
And it Was asked him / Why he prayed not rather / that
god sholde kepe him from his enemyes than fro hys frendes
And he ansuerd / for asmoche / as I may wele kepe me
from myn enemyes in Whom I haue no truste / but I may
not kepe me from my frende Whom that I truste / It Was
asked of a Wyseman Whiche he the moost noble wordly thin
ges / To Whom he ansuerd / to loue sapience / and to hate
fooly / nat to be aschamed to lerne / And it Was asked of
Archasam / Whiche he the sciences that children shulde lerne
He ansuerd thos that cause them to hate ignorace in ther
aage / And it Was asked of another / Why he wolde haue
noo siluer / and he ansuerd for asmoche as it come to men

by fortune: & is kept by niggardship & couetise & is often so
listly spent & to ayl vse ¶ And another saide the loue of
a foole shalbe more noysant to the than his hatred. And
ther was aman that sayd to another. I shal put my peyn
and dyligence to dystrope the. He answered and sayd
I shal enforce me to dystrope thy malice. and appease thy
ire ¶ And ther cam byfore a kynge. in. Wysemen. The
one was a greke. The other a Iewe. And the thirde a sara
syn. of Whom the sayd kynge desired. that ech of them wolde
deter som good and notable sentence. Than the Greke
sayd I may wel correcte and amende my thoughtis. but
not my wordes. Than the Iewe sayd. I haue meruayll of
them. that saye thinges pruiudicial. Where silence were
more proufftable. And the sara syn sayd. I am mayster
ouer my wordes. or it be pronounced. but Whan it is spo
ken I am seruaunt thereto. And It was axed one of them
Who might be called a kynge. And he answered. He that
is not subgett to his owne will ¶ And Assaron sayd to
an ayl paper that desired to borrow money of him. that he
wolde lene him none. for I knowe wel that he wolde not dis
please him somoch in refusing the lone. as in axynge him his
payement ayen ¶ And sayd. The Wysemen speke With
good deliberacion. & the fooles speke Without aduise ment
And Teofrates saide he is of good condicion that reporteth
& sayeth good of other folkis. & kepeth secret their defaults
And it was axed of discomie What thingis were most ne
cessarie for aman to kepe him out of other folkis daunger
And he answered If he be riche to lyue moderately. and if
he be pouer to labour dyligently ¶ And Nicomache said

ther is not so goode adoutour, as discrecion, ne so goode apre
cher as the tyme, & he that correctith hym by othir is right
diligent & Wel occupied. And it is better to take exemple
by othir than othir to take yt by hym. ¶ And T hyme
tus sayd, medle nor vnder take not wyth the gouernaunce
of a foole. for he can not perceiue nor conceiue. What good
thou doost to hym, no more than a horse or othir bestis ta
ke he. Where they charge hym wyth gold or graue, and
yt was sayd of Mathew. Why men ben punisshyd for
their mysdoes, and not for their thoughtes. He sayd
their thoughtes aren reserved onely to god. ¶ And A
menius sayd, ther be, in, thingis that a pryncce ought
to eschewe. The fyrst is to moche drynking. The secon
de is to moche delectacion in musyk. And the thirde do
ing of Women, for thys in thingis put away all his
othir good thoughtes. ¶ And sayd thought for thingis
lest and awfull don, that can nat be amended, forgeting
therof is the medycine. ¶ And sayd troueth is good to
be sayd, & specially whan it prouffitteth euery body. And
sayd. If thou can not atteyn to the wysedom of auncient
men at the lest stude and see ther bookis & somme profyt
thou maeyst haue therby. And quidarius said I haue mer
uaile of thoes that blame so moche the foule thingis vpon o
thir and think hem fayr vpon hem self. Imperator saide
paciencie is a castell imprenable & worship is the fruyte of
troueth & repetaunce is the fruyte of haast. And it was ar
id of ditthomages. Why the riche men be more proude than wy
semen, and he said for the wysemen knowen & deede our
lord and vnderstande what offence pride is vnto him, but

the riche man taketh none heede thereto. And som asped of
him Whiche Was better to haue sapience or richesse. And he
sayde, ther is no goode richesse, but it be aswete proffitable
in the othere world as in this. but sapience is goode for either
world. It Was tolde Aristotles that a man had said good
of him. And he sayde I shal recompense it. They asped him
In what maner. And he sayde I Will scie of him in like
wise. And Cyprian sayde A mannes witte can not at-
teyne to do thinges aboue his vnderstanding. but vnder he
may execute like as ye may put no more wyne in a pyper that
it cōteyneth but lesse ye may. And Crisostom sayde a man
of goode vnderstanding may wel eschewe grete quantite of
the infortunes of this world, like as the goode shipman
knoweth by experience the weder likely to be in the see. Sa-
maritan sayde I haue lost all that I had, & therefore I feele no
thing. And sayde In all thy entreprises, haue more trust
in thy science than in thy strength. Gregorius saide. The
pynctours may wel make pictures semblable to thinges
But the propre thing none can make, but onely god & na-
ture. And the kynge Armesys calling to him his bre-
thren sayde to them, If ye wol repente & take me, but onely
as your brother I wil shewe you that I am your king, but
& ye take me for your king I shal shewe you, that ye are my
brethren. And Talsmylostius saide, I haue grete mer-
uayle of them that for worldly goodes put hem dayly in pe-
ril by londe & by water of deth, aswete by fete of merchandise
as othere wise, not knowing who shal succede or depart their
good after their deth, & might with lesse daunger & payne
lerne Sapience, by the Whiche ther goode name and fame

shulde be more labored and praysed as it is sayde in a pro-
uerbe he is not dede Whooos renomme and fame lastith
Pythagoras sayde Science hath non ennemyes but ygnor-
rant men And saide clatering of folies is displeysit to
Wysemen Like as the stench of a liareyn is to them that
smell it for the foole knoweth no more the faulte of his spe-
che than the liareyn doth of his stench And it was asked
of another howe men might kepe him from moche drem-
ling And he answered in beholding wele the grete Incon-
uenientis that be fall the drunken men And Eugene
saide Many persones hauyng reason and vnderstandyng
aueyn candell and light for to ete their mete but fewe per-
sones ther be that kyndell a sharpe their wittes in gettyng
sciences for the prouffyte of their saules And Esccon sai-
de deth is displeaunt to all persones sauff to the Wysemen
for sapience is the thing that moost lettith the fere of deth
And adrien saide If I shulde nat loue sapience but be cau-
se she dispraiseth deth yet shulde I loue her And hermes
saide the grete prouffyt that I haue founde in sapience is
that I haue composed and linyt all my thoughtes in one
And quiramis said A man may not be withoute though-
tes he ought to remembre the thinges pxtuel And sayd
som thynke it goode that euery body were of like condicion
but thynketh the contrarpe for then euery man wolde com-
mande and non obeye And demepates saide Whan thou co-
mest into a straunge countre hearken diligently after the
langage and reason of thy peple And If thou fynde thy self
as Wyse or Wyser then they Endowneyne them And ellys
peyn thy self to lerne of theyre lore and doctrine rather

than to lēp the in oth-er ydell and vayne occupacions ¶ A
phylosopher Whiche Was Disciple of Pythagoras saide . He
ought not to be callid manly that Will strike him . that
can not deffende him self ¶ And Syla seyd In all thin
gs the meane is best And to lye Warely is a grette tre
sure . And to lye Wastfully causith pouerte And yet it
is impossible to please alle men ther With ¶ And sayd he
not Wroth With him that sayth trowth . haue patience and
good shal come to the therfore ¶ And saide the Wisliid
lordis resemble to the dronken men that in thir drunken
ship hate all fayre & goode vertues . and louen alle vices &
filthis but When his dronkenschap is passed he is ashamed
of his dedis ¶ And saide A kyng of goode Witte & Discre
cion ought to be wele content and pleasid . When men of
fre him thir seruice And ought in his peas and prosper
rice to Worship & cherisse his knyghtis & men of Wette & to
paye them wele thir Wages . all be it he Wene to haue none
enemies . for he can not be sure . howe sone he shal haue nede
of his seruauantis ¶ And Melious sayd He is not ri
che . to Whom the richesse lasten but litil . ne fre When they
may be lightly taken . But the laudable Rychesse lasten
thoes . that Duren perpetuelly ¶ And Erakalyke saide
The couetous man . hath noo reste . And the nygardy
may neuer be Ryche ¶ And Phelype kyng of Ma
cedone sayd to thoes that counseyllid hym to breyn the Ty
te of Athens . When he hadde Wonne it . We shuld
than seme men dyscounfyt . Where We haue ouercome
our enemies ¶ And Archydes sayd . The tunge
may Well make lesyngis . Without the assent of the herte

And therefore it is conuenient that the tonge & the hert to
be of one opinion ¶ And sayde, Make no desir to god for
that, that thou mayest wele haue, Whiche is suffisaunce but
pray and require him that, that thou hast may suffice the
¶ Pitagoras saide, he that beleueth not the resurrection of man
is like a dome keeste that fallith for febilnes ¶ And saide
¶ A man ought to do his Werkis, by deliberacion, & by grette
prouision and not sodaynly ¶ And saide if thou wyl ex-
ceede thyn enemy, calle him no foolle nor taletellaz nez obeye
none of his Vices, for thy blamyng Wer to him a grette
laude ¶ And saide he that Wolde be laudid of his Workis
ought to haue a trewe frende to raporte them ¶ And saide
kepe thy frende aboue all thingis, And thinke what losse
thou shalt haue, if thou lake a trewe frende, if thy house fal-
leth down, thou shalt not lese thereby, but the departing of the
stones & the tymbre, but if thou lese thy frende, thou mayest
gete therby many enemies ¶ And saide Whan a man is in
grette Ire & Wrath, he may be likened to an house taken with
fire in Whiche, for the quantite of the smoke & of the noyse of
the fiere, ther may no man se ne here therein, & may also be
likened to a ship in an outrageous tēpest in the see, Why-
che wil not be wele condyted nor stered for the feruournesse
of the same tēpest, & so Whan a mannes blode & corage is sta-
red with Wrath and Ire, ther may no perswasions nor hol-
som counseil auaille nor stere him to his proufit, and is so
cursid that alltil sparke of hit maketh lightly a grette fie-
re, yet Wrath is many atyme pacified by silence, as the fiere
quenchith Whē the brondis be taken abey, Also a droncken
man can nat perceyue his dronkenhip til he be sobre, & after

Whan he seeth another drunken, he knoweth thereby in what
case he was in. Also the angryd man retourneth by his
paciēce & seeth another angry, may wel perceyue his owne
defawtes ¶ And sayde. We se comonly Women sonner
angry than men, the feke men rather than the hole. the olde
man lightly per than the yonge. Wherefore it is to be thought
that Wrath cometh of feblenesse of courage. And a maist
re rebuked his clerke sayng, holde thy peas bondemane sone
And he answered. I am not the lesse worth for my lymme
But thou art the worse for thy condicion ¶ And saide A
Wise man ought to saye that, that is couenient & somtyme
to be that, that is not to be saide ¶ And saide that is no
thing that greueth somoche thy frende, as to see him that
thou hast him suspect ¶ And saide Companie & de so with
the peple, that they wiske after thy presense. Whan thou art
absent, & that thy lament & bewaile thy deeth. A man wepte
Whan his sone was foren. And it was ayed of him why
he wepte & ought rather to be ioyeful. And he answered. I
wepe for my sone that goth now towarde his deeth. And
it was ayed of him what maner peple he leest hated. And
he answered that may nother helpe nor hurt & that doth
nother good, nor harme, for the euil peple hate the good, and
the good hate the euil ¶ And saide Custume is harder to be
ke than nature ¶ And saide that ben in maner of absēce
One is with good wil. & the other by force. Whiche is not
good ¶ And another saide. speke but prouffitable thinges
nor etc no more than for thy sustynall & seke to haue no
thing, but that is possible to be had. ne compleyne the not
of thy frendis. take not yn hope of that, that thou maist not

amende. Aske nothing of the couetous man, teche that thou
can. pꛛeue that thou hast. haue patience in thyn aduersities
So to be Written in thy scale or in thy signet, both good pe
ple and bad shal ende. & beholde that sentence often. And
sayd. Short remembraunce and hastenesse of speche ma
keth many a tyme man fayle and erre in his Jugement
And one rebuked a Wiseman, To the Whiche the Wyse
man saide. Thou rebukes me nat of alle my vices. And
It Was ayd of him. Why he wolde haue no sone, he answered
I had leuer be Withoute, for When I beholde the grette sor
ue that a man hath to his chylde and the grette paynes and
troubles he hath to brynge him vp, and atte last must lese
him. that sorowe were more to me than the Joye. ¶ It Was
advised one that Was going in a fere voyage, that he shuld
nat holde his Jurney, lest he dyed there. And he answered
That deth is a ll one to me, be it in othir Countrees or at
home. And It Was ayd of another What thing is not
to be don, though it be iuste & trewe. And he answered a man
ought not to prayse himself. of any of hys goode dedes
¶ And saide It is somtyme good to spare the seth for to
pꛛeue hope to his enemyes, & to saue his frendis from deth
for trowth nedeth nat alwayes to be said. And it Was ay
d of him What thing Was most delectable, And he ans
uerd that one is not sure to kepe long in one degre & is most
difficile to be founde. And saide A man that desireth to co
me to any grette Wele, ought not to leue it though he attemp
not therto at the first, but ought to continue his entrepris
for it cometh at oo tyme. that cometh nat at. ¶ And
seid the Wyseman is not deceyued by flateringis decepuable

or swete wordes, like as the snake, which is taken & eten
by the peock in beholding the faye fethres of his taile. And
alwittie price may helpe him in his warres as wele wyth bad
people as wyth good in diuers maneres ¶ And sai-
de If thou hate aman, thou oughtest not therefore hate alle
hys scruauntes ¶ And sayde, Though aman haue bought
abooke It compelleth hym not to studie and reade therein
¶ And sayde, Men ought to serue god in .x. maneris, that
is to wytte, to geue him graces for the benefetes that he
hath geue hym, to beare paciently his aduersities to speke
trewly, to paye all that he promitteth, to Iuge right of hys
to be temperate, to do goode dedis after his power or he be
required, to worshippe hys frendis, to forgeue the faultes
of hys ennemyes, to desyre nor do any thing to any man
but as he wolde be don to, ¶ And one was blamed because
he hadde geuen hys siluer to an awyl persone, being in ne-
cessite ¶ And he sayde, I haue not geuen hym my siluer
for his badnes, but by cause he was in necessite ¶ And sai-
de exercise of diuers labours is helth and delatation of the
body ¶ And was asked him, sithen whan he was waxed
wyse, ¶ And he answered, sithen the tyme that I began to
dispryse and mystreysse my self, he herde a man rehearse les-
singis and vntrewelike wordes, To whom he sayde, If thou
hardest another say, that thou sayest, thou woldest not be-
lieue him wherefore thou mayest wel thinke noman beleueth
the ¶ And Aristophanus sayde, Victorie of word is not
victorie in dede, but the tray victorie is in the werke ¶ And
Anaxagoras sayde A good wyseman feareth not the deth
for wysdom gouerneth his witte and his tounge & his herte

truth gydeth his herte and his Will pytie & mercy ben
his frendis. seling of Wysemen ben his fere. his lordship
is Justyce. his reigne is mesure. his swerde is grace. his
Deven is peas. his arrowe is saluacion. his knyghthode is the
counseyle of Wysemen. his ornamentis ben strength. his
tresoure is Discipline. his loue is the compaignie of good pe
p'e. his loue & al his desir is to fle sinne & to serue & leue god
¶ And saide A grette tresur ys to haue frendys & is a
noble affection. Wherefore it is conuenient to cherisse & kepe
hem wel. & to winne one by another as ofte as byrds do
Wen many into her compaignie And al mygid of a Wyse
man Whom he reputed to be a good Judge. And he answered
He that is not deceyued by flateries. that is not corrupt
by petyes. & is not deceyued for faulte of discrecion. And
another saide Scandres ben worse than theues. for theues
stele but the goodys. Scandres take and dystroie loue
And another said Worschyp payen without cause atte last
tourneth to shame ¶ And another saide It were better to
be in compaignie & conuersaunt With a serpent. than With
an euil Woman And saide one ought to doute the subtil
tees & craftes of his enemy if he be Wyse. & if he be a folke than
dredde his folies And another said the most liberal in this
worlde is he that reputed for a grette thing the goodde & dis
that he don to him. & that he reputed for litil that he hath don
to other. & that holdeth him content With that he hath he
puer or riche. And said the most nigard of al men is he that
apid importunatly after he is ones demied & refused his as
king And another said enue distroyeth the worlde & freteth
& wereth it as the filth of a gouge with the iron. ¶ And

another sayde like as no thing may be Writen in a pyre of
tables all redy Wryten in Without the first Writting be put
out / All in like Wyse the Vertues & noblesses may not be
hadde in no body Withouten the Vices & Wretchednesses ben
first put albeyt And another sayde like as a man may not
all at ones by holde With one eye the skye / & With other the
erth / In like Wyse a man may not attayne & dispose his
Wyte to Vertues / & to Vices to gyde And another saide
the right stedfaste loue is When the frendis ben of like con
ditions / and if they be dyuerse or contrarious Vnneth that
loue may long endure And saide peple ought to tolde
their King & him obeye With fere & in loue And som asped
him When the Witte of man Was perfecte / And he sayde
When that he speleth trouthe And another saide the cru
el hateth the liberaill / & the nygarde is Wretched With that
another spendeth And another said all getting may not
be iustified ne helth may not be glotome / ne frendship With
decepcion ne noblesse With badde discipline ne loue With pri
de ne iustice With necessity ne rest of hert With enuie ne Wit
te & discrecion With vengeaunce nor paces Withoute grace
And another said truste not afoole nother for loue ne for
neyghbourship for it Were as good to haue to thy neyghbour
a house take With fere And another said he is thy grete ene
my Whooos Werkis ben harde better & noyng to the & his Wor
des swete & curtopes And another said the Wpsemen endure
here all their paynes lastyng & after their deth their goode Wor
kes shal lasten in mennes myndes And another said considra
cion of the ende of the Workis helpeyth moche to the goode conclusi
on And another said thou ought to loue though thou be not

loued? And another sayde afoole Wth euer that god
hath no thing bele don nor employed, but that he hath re-
uen him & semeth that he wolde haue made & ordigned this
World better than god hath don, how be it he can not goiue
his owne p^{er}son onely. And another saide he Willing to
p^{er}ue the ned^{er} peple & in so doyng thou shalt do serui^{ce} & p^{le}
aser to our lord god. And another saide better is a man
to holde his peas than to getarpe & argue with a foole & is
as good to haue the enenempe of bad^{er} peple as their frende-
ship & the harde & the sharp l^{et} in bele doyng is better than
the swetest in doyng & a l^{et} a die & it is better to be withoute
fame than to haue hit l^{et} & pouerte is better than the riches
of leetpues & the pure man without vices is better than
the riche man that is worshipped for his sinnes. And ano-
ther saide It were better not to knowe any mistre l^{et} than
to be his g^{er}se^{er}l^{et} out, or next in his g^{er}ce. And another said
If thou geue for to haue fame onely therby, that is not libe-
ralite for thou dost it but for thyn owne auaille. And ano-
ther said He is of no laudable l^{et} that is not this day as
good or better, as he was the day passed. And another said
thou shalt not molde haue that, that thou desirest withoute
that thou bere paci^{et}ly the greues that thou woldest not haue
And another said a meen shall be in thy hands as long as
he shal truste the. And it was auid of a W^{se}man, why he
desired not to haue a sone, he ansuerde, bicause that I haue
had ynough ado for to chastyse my body & to adesse my sa-
le without hauing any other p^{er}son to rule or teche. And it
was auid of him, who was that most repenteth hym in
this World. And he ansuerd, The W^{se}man at hys

deeth, by cause that he hath not wrought after sappyence and
he that hath doon goode to an vnkynde man. And it was
axed of him, What thing increaseth the laboure, He answered
trowth. And What sustyneth trowth, Reason and Wytte
and Wherby is Wytte gouerned, by keepynge of the tonge,
how is the tonge kept, With patience, What causes patience
dred of god, and What causes dred of god, Often to
speke & remembre deeth, and to considere & knowe his frail
nes. And another said superfluyte maketh the body sleie
Wynne troubleth the Wytte, Wrath is gtrarre to Wyfdom, but
temperance conforteth the hert, and put adewe all huinesse
and causith helth. And saide howe he it that a Wyfseman
be of lowe kynred yet is he noble, & though he be a stranger
he shold be worshipped, & though he be pouer yet the people
haue neede of him. And another saide he that endureth, &
taketh no payn in his yowth resteth him not in his aage.
And another sayde the erreur of a foole yaueth litil reste
to his thoughtes. And another said the tonge of a discrete
man is in his herte & the herte of a foole is in his tonge. And
another saide not Withstanding thy nature vse ouer more
goode & laudable gdiacions. And another said a man ought
continuelly to enquire What men say of him & Where in they
laboure him & Where in they blame him, yf they laboure him he to
pauce that caluse continuelly Withoute pride therof & yf they
blame him, he to beware from fallynge any more to that ca
as and not to hate hem for thair auertissement. And
sayde he is Wyfse that is humble and meke in hys myght &
pouoir: And Whan he is in grette astate to dyspraise the
worlde, and is attemperate in grette auctorite. And one

Desired of a Wyseman to telle him the Difference bytween
this World and the other World. And he answered this
World is Adreme. And the other World is a thing aban-
ked. And another said. Better is to speke Well than
to kepe silence. and better to kepe silence than to speke and
And another said I haue acompayned me with the ri-
che men & haue seen their riche arraye clothinge & other thing-
is better than myn Were. Where vpon I had such ouer-
melancolye that I might haue no reſte in my ſelf. Than I
acompanyed me with puer men like as I Was. & than I
Was ſatiſſyed and in peace. And another ſaid like
as a man that is in a darke haue may not ſe his propre fi-
gure. In like Wyſe the ſoule that is not cleane nor pure may
not clerely ſee perceyue nor knowe the trewe & pſyre good-
neſſe of almighty god. And another ſaid like as the
children when they be borne in payne & outred into this World
reſioyſſe hym after when they be grete & ſele the delices and
eaſes thereof. In like Wyſe men be ſorrowfull when they ſhall
dye. yet if they haue lpyed Well. they go after in to a
better World. Where they than ſhall reſioyſſe them perpetually.
And another ſaid. As the goodneſſe of Wyſemen
goth euermore in amending. In like Wyſe goth the malice
of the fooler euery day in empayring. And another ſaid.
If thou correct a Wyſeman. he ſhal thanke thee therfore. & if
thou teche a fooler. he ſhal diſpreyſe thee. And ſayd Ie-
ſus thy betray frende. that in thy neceſſite offereth hym ſelf
and alle his goodes vnto thee. And another ſaid the
gouernour of a Wyſeman is patience & the gouernour of a
foole is pride. And another ſaid a man that is ſlowthful

in his Werkes is comonly enuious of the Wele of othre men
¶ And another sayde It is goode to enquire twies of thinges
vnlknownen, for the first question is of Wille, and the
seconde is of discrecion ¶ And another saide trouth is gods
res messenger Wherefore he must be worshipped for the loue
of his maister ¶ And another said, he that multiplieth his
temporall goodes dymnueth his espualles ¶ And another
saide thos that blyue and daere god stedfastlye haue not
delectacion but onely in hym & in his Werkes ¶ And ano-
ther saide the moost laudable Werkes that one may doo is to
obeye the maundemēttes & pkaser of our lord god, and the
Werke of the body Joigned to the Werke of the herte is mo-
re laudable than the Werke of the herte onely ¶ And ano-
ther saide the auill creatures ben Wore than serpentes Lyons
or caraynes ¶ And in like Wyse as vpon the erthe, the is
nothing better than the goode creatures, Right so the is no
thing Wore, than thos that be Wylked ¶ And another
saide he that taketh vpon him higher astate than to him li-
longith, putteth grete pyyn to be euyl spoken of ¶ And a
nother saide he that Wyl haue reste in his lyffe, ought to
kepe him from .iij. occasions, the first is that he ought not
to be Wroth though som creature lyue, Whiche he Wolde haue
dece, seconde is yf som dyce Whiche he Wolde haue alpyue, the
thirde is, if he hath not that that he desireth, and the four-
the is yf he see that fortune raise and bring vpon somother of
lower degre than he is ¶ And another saide to intermedle
and de litle with wordly Werkes is a thing that may
beste kepe aman from alle mēdūemēttes ¶ And another
saide the more a Wyseman is alone the greter is his Joye

be it day or nyght And another said the euil disposed king
is like a carapene þ maketh the erth stonke aboute it / & the
goode kyng is like the fayer reynng ryure that is prouffy
table to the creature. And another said The Wysemen ar
nat content to prouffyte onely thm self / but yemblably do
auantage to other / & the fooler hurte not onely thm self / but
rather take grete labour to hurte and trouble other folles.
And another said / afoole for a litil thing expseth him
lightly to fortune. And said thou maiest not be so wel
arrayed nor be seen / as With trowth. And another sayde
absteynyng from Wrath & couetise is laudable thing as wel
in this Worlde / as in the other. And another said he that
yeueth of aile & prayseth it him self wolde feryn be callid dis
cret. And another said lete not to do wel though thy good
dedis ben not knowen / for wel doyng is so goode of hit self
that it shalbe vailable ynough to the atte last. And an
other said / a man of goode discrecion / ought not to overase
him in thinges mpossible / ne say thinges not vailable / ne
spende more than his wyng is / ne promette more / than he
may full fille. And another said / a man may haue but payne
& labour in this Worlde. And said he that eteth not sat
dye for hungre / & if he eteth more than ynough he shalbe seke
Wherefore it is a diffiaile thing to a man to be long in helth.
And another said trust him not þ forswerith his feith for
Worldey thinges. And another said Idelnesse engedreth ig
norance / & ignorance engedreth exour. And another said
thou shalt fynde eueri Where clothynge mete / & place for to dwel
le in if thou be ough / but & that suffiseth the not þ is to the
necessarie / thou shalt be subgect to couetise / & yet thou shalt

and saynges aforesayd for as moche as they speake of
other maters. And also desired me that don to put the sayd
booke in enprynt. And thus obeying hys request and to
maundement I haue put me in deuoyr to ouersee this hys
sayd booke and beholden as nyghe as I coude ho. It accordeth
wth the thoriogynall beynge in frensch. And I fynde
notheng dyscordant therin. Sauy onely in the dyates
and saynges of Socrates. Wherin I fynde that my saide
lord hath left out certayn and diuerse conclusions to
chynge Women. Wherof I meruaylle that my sayd lord
hath not wryton thm. ne what hath meuyd hym so to do
Ne what cause he hadde at that tyme. But I suppose that
som fayr lady hath desired hym to leue it out of his booke
Or elles he was amorous on somme noble lady. for whos
leue he wold not sette yt in hys booke. or elles for the
ry affection. loue and good wyll that he hath vnto alle
ladies and Gentyl Women. he thought that Socrates
spared the selfe. And wrote of Women more than trouth.
Whiche I can not thynke that so welde aman. so noble a
Philosophre as Socrates was shold wryte othyr wyse
than trouth. For If he had made faulte in wryting of
Women. He ought not ne shold not be beleuyd in hys o
thyr dyates and saynges. But I apperceyue that my
sayd lord knoweth verylly that suche defaultes ben not
had ne founden in the Women born and dwellyng in the
se parties ne Regyons of the World. Socrates was a
Greke born in a fere Contre from hene. Whiche con
tre is alle of othre condicions than thys is. And men
a Women of othre nature than they ben here in this contre

For I Wote Wel. of What someuer condicion Women in
 Grece. the Women of this contrey ben right good. Wyse. pla-
 sant. humble. discrete. sobre. chaste. obedient to thair husbonds.
 dis. trewe. secrete. stedfast. auer. lisy. : neuer ydle. Arem-
 rat in speking. and vertuous in alle thair Werkis. or ac-
 leste sholde be soo. For Whiche causes so aydent my sayd lord
 as I suppose thoughte it Was not of necessity to sette in his
 booke the sayngis of his Auctor Socrates touchyng Women.
 But for as moche as I had comādemēt of my sayd lord
 to correcte and amende Where as I sholde fynde faulte in
 othere fynde I none sauf that he hath left out these dyces
 saynges of the Women of Grece. Therefore in accomplisshing
 his comādemēt for as moche as I am not in certayn
 de: it Was in my lordis coppe or not. or ellis perauenture
 that the Wynde had blewē ouer the leef. at the tyme of the
 lacion of his booke. I purpose to Wryte the same saynges
 of that Greke Socrates. Whiche Wrote of the Women of
 grece and nothyng of them of this Forame. Whom I su-
 pose he neuer knewe. For if he had I dar plainly saye that
 he wolde haue reserued them mespeciall in his sayd dyces.
 Alway not presumyng to put & sette them in my sayd lordis
 booke. but mēkēd aparte in the rehersayll of the Werke.
 humbly requirynge al them that shal rede this lityl reher-
 sayll that yf they fynde ony faulte tarette it to Socrates
 and not to me Whiche Wryteth as here after foloweth

Socrates sayde That Women ben thapparayles to
 cacche men. but they take none but them that wil
 be pure. or els them that knowe hem not. And
 he sayde that there is none so grete empesment vnto a man

as Ignorance, and Women ¶ And he saide a Woman
that haue fyre, of Whom he saide that the hotter haue the colder
¶ And he saide a Woman like, of Whom he sayd that the
cruell resteth and dwellyth with the cruell ¶ And he sa-
ide a Woman brought to the Justice, and many other Wo-
men folowed her weping, of Whome he sayd, the cruell ben-
soy and angry because the cruell shal prysse ¶ And he
saide a Jong mayde that lerned to Wyte, of Whom he say-
de that me multiplied cruell vpon cruell ¶ And he sayd
that the Ignorance of a man is knowen in thre thynges
That is to Wete, Whan he hath no thought to vse reason
Whan he can not restryne hys couetises, And Whan he
is gouerned by the conceit of Women in that he knoweth
that they knowe not ¶ And he sayd vnto hys Dyscyples
Wylle ye that I enseigne and teche you, howe ye shal mo-
ue escape from alle cruell, And they answered, ye, And
therne he sayde to them, For what somauer thing that it
be, kepe you and be wel waare that ye clepe not to Women
Who answered to hym agayn, And what saiest thou by
our good moderators & of our sisters, He sayde to them, Suffi-
se you, with that I haue sayd to you, For alle ben sembla-
ble in malice ¶ And he sayde, Who somauer wyll acquere
and gete spence, late hym neuer put hym in the governa-
ce of a Woman ¶ And he saide a Woman that made her
fresshe and gaye, to Whom he sayd, Thou resemblst the
fyre, For the more Wood is leyde to the fyre the more Wood
it brente, And the greater is the hete ¶ And on a tyme
one abyde hym, What hym semed of Women, He answered
That the Women resemble vnto a Tre called Eelfla

Whyche ys the fayrest tre to beholde and see that may be
 But Wythyn it ys ful of synne (And they sayd to
 hym and demaunded Wherfore he blamed so Women, and
 that he hym self had not comen into thys World ne none
 other men also Wythoute hem. He ansuerd. The Woman
 ys like vnto a Tre named Chassorygnat, on Whyche tre
 ther be many thynges sharpe and pryncyng. Whiche hurte
 and pryncle them that approche vnto hit. And yet ne
 uertlesse that same tre bringeth forth good dates and
 swete. And they demaunded hym, Why he fledd from the
 Women. And he ansuerd. For asmoche as I see them
 flee and eschewe the good, and comonly do amys. And
 a Woman sayd to hym. Wylt thou haue any other Woman
 than me And he ansuerd to her. Arte not thou ashamyd
 toffre thy self to hym, that demaundeth nez desireth the not

L O these be the Dyces & sayngis of the philosoph
 re Socrates Whiche he wrote in his booke. And
 certaynly he wrote no worse than afore is related
 And for asmoche as it is accordant, that his Dyces and
 sayngis shold be had as wel as others therfore I haue set
 te it in thende of this booke. And also somme psones per
 auenture that haue red this booke in frenssh Wold haue
 arette a grette faulte in me that I had not do my deuoir
 in visiting & ouersceyng of my lordes booke accordyng to his
 desir. And somme other also happely might haue supposed
 that Socrates had wretyn moche more ylle of Women than
 here afore is specified. Wherfore in satisfayng of all parties
 & also for excuse of the saide Socrates I haue sette these saide

10
Byetes & sayengis a parte in the ende of this booke, to the effect
that yf my sayd lord or any other persone what soeuer he
or she be that shal rede or here it, that If they be not Wel
pleysyd wth all that they wth a peme race it out or els
lys rente the leef out of the booke, Humbly requyring and
besechyng my sayd lord to take no displaysur on me so pre
sumpnyng but to pardone what as he shal fynde faulte, and
that it please hym to take the labour of thenprynting in gre
t thanke, Whiche gladly haue don my dyligence in thacom
plysshing of his desire and commandement, In Whych
che I am bounden so to do for the good reward that I ha
ue resseyurde of his sayd lordship, Whom I beseeche Al
myghty god to tennere and to contynue in his virtuouse dis
posicion in this world, And after thys I pray to lyeue euer
lastyngly in heuen Amen

¶ Et sic est finis . . .



te
be
e
id
re
dy
gre
is
p
is
f
dis
er